

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Advanced Practices for Attaining the Grades of the 32 Paths of Wisdom

based on

transcriptions of special class work conducted by Ann Davies at the Temple of Tarot and Holy Qabalah

Lesson One

(from the transcripts of class lectures by Ann Davies)

Real comprehension of the spiritual principles and laws, which you have been working to grasp throughout your long years as an aspirant, is the result of more than intellectual understanding. Within us is the ability to experience these truths directly. In this course our aim will be to guide you, through graded practices and related knowledge, toward such experiences. Our pattern is the Tree of Life with which you have become familiar in earlier courses. It is to be our map for a journey into new dimensions of consciousness; upward and inward through the paths of livingness toward direct identity with the One Reality.

Let's review briefly something of our understanding of this map, which is aptly called the Master Pattern in an earlier course. The Tree is a pattern for the Qabalistic method of attaining to continuously more inner and inclusive awareness of the meaning of life, consciousness and the universe as a whole. Those of the Inner School who have gone before us have given us a proven method of procedure, which includes meditational techniques, visualizations and sound formulas designed to make us more receptive to the higher levels of intuition. Furthermore, these methods keep our consciousness pointed in the right direction and include many safeguards against straying off the direct course to liberation.

In essence, the Tree of Life is a glyph of both the involution and evolution of consciousness. On the involutionary arc it depicts the descent of All-inclusive Consciousness involving itself in form in order to develop individualized consciousness. The whole grasp of evolution begins with a realization that we came from spiritual perfection and that we have always been Divine Beings.

Yet, it was an unconscious spirituality. Gradually evolution unfolds individualization through experience gained under the influence of the pairs of opposites. Through the impact of problems, pressures and pains we finally arrive at full self-consciousness and are ready to begin the Return back to conscious union with our True Self. When we return we will know our perfection and know also the joy of conscious participation in the universal creative process. Our journey, then, will follow the Tree in reverse from Malkuth, fruit of the Tree, back to its root in Kether. Our goal is full awareness of who and what we are!

As an advanced aspirant you have prepared yourself, through years of devotion to spiritual unfoldment, for this further journey into the more recondite truths symbolized by the Sephiroth and Paths on the Tree. These are the transcendent truths which cannot be given or stated in so many words. We lead you toward them with words, meditations and sound formulas, but they are to be known by direct experience.

Nevertheless, what we outline is practical and usable here and now. You will gain further insight into human personality and its place in the universal order. You will come to realize that natural laws are not alien

to you, nor imposed upon you from outside. They are laws of your own inner nature. You will discover powers within you that will help you to live your life now more abundantly and more meaningfully.

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Yet we should keep in mind that the purpose of human personality is not primarily to satisfy the wishes of the personal ego. Its highest purpose is to act as an agent through which the Central Self can bring powers into actual manifestation which can only be expressed through human personality. The high destiny of man is to gain complete control over every environmental condition and to leave the world with more evidence of dominion than it had before he came.

The Tree of Life is drawn in such a way that it holds universal principles in form. In its proportions, numbers and geometrical formations it portrays relationships that are operative throughout the vast expanses of the universe. These same relationships are also operative within man, the microcosmic little universe. It represents both the Grand Man of the Heavens and the personal man of earth. In all the work that follows keep in mind that you are the Tree of Life!

The Qabalistic method, which gradually expands our inner awareness, utilizes the symbology of the Sephiroth and Tarot to give us something to hold on to . . . something to pause over and assimilate as we climb in consciousness. We reach one level and are given time to stabilize our hold on it before we attempt to go on to a higher branch. It is gradual, but it is safe! So long as you persist, it is sure to take you to the goal and keep you from falling into the depths below.

Meditation upon the Tree of Life does lead to a better understanding of universal principles, but, as is always true, the more knowledge your conscious mind has absorbed as to the meaning of these symbols, the more distinct and sublime will be your understanding. You have been told that equilibration is the secret of the Great Work. The methods we use lead to the discovery of hidden relationships through a more proficient use of the art of mental association and reconciliation. This will enable you to perceive the one principle that unites seemingly opposite expressions and awakens you to a yet more inclusive grasp of Reality.

Although all of you have earned the privilege, through your long years of devotion to the Great Work, to participate in these advanced practices, each of you may receive illumination from slightly different levels, based on your work in past incarnations. We can accelerate our unfoldment, but only within due bounds. The main point is that no matter where you are at present, you can make considerable progress.

As we proceed with this deeper investigation of the Qabalistic Tree of Life, let's keep certain things in mind. The words or titles given each path are meant to help point your mind in the right direction. Qabalah means reception! The true experiences that lead to union with the Self come through the awakened intuition. It alone is able to grasp the inner truth behind the outer words, phrases and images.

From your earlier studies you learned that the whole Tree for

our present cycle of manifestation came into being from behind the Three Veils of the Absolute. The veils stand for those concepts which are as yet too recondite, too abstract, to be really grasped by the human mind. We draw a veil and begin our contemplation of distinct ideas with Kether, the first Sephirah on the Tree. Yet, even the Veils (Ain, אין אין סיף, אין סיף, אין סיף אור, The Limitless; Ain Suph Aur, אין סיף אור, The Limitless Light) point our consciousness toward the Source and the Goal.

In Kether the whole Tree came into being all at once, like a lightning flash in the consciousness of the Indivisible One. Within that One all centers of life have their being. Our personality is the result of innumerable impacts of influence upon us and plying through us. Every personal activity has a cosmic source. We do not live, think, feel or love alone. We truly do nothing of ourselves. What we are after in this course is to begin shifting the center of conscious awareness from the consciousness of the body and physical plane in Malkuth backward, upward and inward through the Paths and Sephiroth until we reach that center that unites all in the Crown.

Yet our goal is not escape. We strive to bring spiritual concepts into Malkuth. Our work is primarily devoted to the service of humanity. Our method is to fashion that which we experience in higher realms into forms that can be grasped by those who are ready to receive spiritual concepts. By focusing our attention on the most positive expressions related to the Sephiroth we will be giving strength to thought forms that help prepare the human race for the New Age of Brotherhood.

The Tree is a symbol of our total selfhood! The graded practices we perform will increase the vibratory rate of our consciousness by increasing its rate in the inner centers and bodily areas. Part of our work will be aimed at helping us to recognize any negative patterns, related to the Sephiratic qualities, that may be obstructing our realization of their true nature in its highest expression.

The Tree of Life shows the 10 fundamental aspects of the Life-power and their relationships one to the other. The 32 Paths which compose the Tree are operative through the Four Qabalistic Worlds. Furthermore, each Sephirah contains a whole Tree. Each represents a state of consciousness and a level of unfoldment on the Path. In this seeming complexity remember the words of the Emerald Tablet: "That which is above is as that which is below." The Sephiroth or Paths which hold the same number on various levels are like octaves in music. Attunement with one level can reveal higher notes of the same frequency. Our work will help us to establish the rapport which can put us in conscious identity with levels that transcend our usual waking states.

The geometrical symbols shown on the Minor Keys of Tarot correspond to the powers of the Sephiroth in the four worlds. Recall that Atziluth and the suit of Wands, attributed to fire, portray the highest and innermost expressions of the Sephiroth. Atziluth is the plane of primal causes.

The suit of Cups, attributed to water, portrays the Briatic plane of higher creativity which comes into being as a result of stimulation

from Atziluth above. Briah is the vessel or vehicle in relation to Atziluth. The Swords, attributed to air, portray the formative plane of Yetzirah. This level is stirred into activity by the creative impulses flowing down from Briah. In Yetzirah forces are set into motion that eventually precipitate into physical forms. In the Tetragrammaton, Yetzirah corresponds to Tiphareth, seat of Generic Humanity. It is in Yetzirah that error and distortion can set in. Man is, in truth, the formative power and his misconceptions in thought and action are the author of the errors in Yetzirah. It is at this level that these errors must be dealt with.

The Coins or Pentacles, attributed to earth, portray Assiah. The physical plane comes into being as a result of activities, motions and force relationships emanating from the formative plane above. In Malkuth the final crystallizations appear which are the end result of the interrelated activities between the planes above.

Never forget, however, that when we talk about Malkuth and Assiah we are talking about spirit. One of our first endeavors will be to perform various exercises that will help us to change our concept of the physical plane. Changing our concept will enable us to change any conditions in our life that are keeping us from the joy and fulfillment which we are meant to experience.

In essence the Tree of Life is a diagram of the progressive stages of man's mastery of the forces that surround him and play through him. To know the Tree thoroughly is to know the secrets of the universe. To put this knowledge into practice is to arrive at the true goal of all human endeavor.

TECHNIQUE

For this first meditation we will outline a practice designed to help align us with that limitless Source from whence the whole Tree emanates. In Qabalah the First Veil is Ain, 7%, the No Thing. It stands for the primal essence from whence the Beginning of the Whirlings emanates. In Hebrew, Ain is Aleph, Yod, Nun. Its colors are yellow, yellow-green and blue-green. Its notes are E-F-G. Its Tarot Keys are 0-9-13.

Key 0 is a symbol of the superconscious eternal Self. Key 9 is a symbol of the attainment to conscious union with that Self. Key 13 is a symbol of the transforming power ever present in all stages of growth, unfoldment and completion. Place these three Keys before you as you proceed with the practice. Look at them for a few moments as you begin your deep, rhythmic breathing.

Now image yourself within infinite, boundless space. There is nothing, absolutely nothing, but empty space in all directions. Next, image yourself as an ovoid within this limitless space. Be unaware of yourself as a body; you are the cosmic egg! Within this egg, which is you, visualize the three colors of Ain. At the center is a core of yellow light; just outside it is an oval of yellow-green light; followed by an oval of blue-green light. Keep breathing deeply and rhythmically.

Now <u>feel</u> and <u>see</u> the three-colored egg, which is you, pulsing with your every inbreath and outbreath; pulsing, pulsing in rhythm with your breathing. As the egg continues to pulsate, give this dedication:

"I dedicate all that I am to the service of infinite Life."

We will now chant Ain (Ah - yeh - nnn) seven times on the notes E-F-G. Between each chant we will give a short meditation. The pronunciation for chanting is Ah - yeh - nnn. Now begin:

(Chant) "Ah - yeh - nnn"

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(then say) "Holy art Thou, Ineffable One"

(Chant) "Ah - yeh - nnn"

(say) "Thou Who art All in All"

(Chant) "Ah - yeh - nnn"

(say) "Thou Who encompasses the beginning, the activity and the end"

(Chant) "Ah - yeh - nnn"

(say) "Of every cycle of Thy Self-expression"

(Chant) "Ah - yeh - nnn"

(say) "I am one with Thee"

(Chant) "Ah - yeh - nnn"

(say) "Throughout eternity"

(Chant) "Ah - yeh - nnn"

(say) "The No-Thing that is All in All"

Now radiate the colors outward in all directions; radiate them out from the essence of the No-Thing; out and out into limitless space. Fill them with love, joy and peace for all of life. Now intone Amen (Ah-oomenn) on the notes E-G#-G three times.

Finish with the tensing and relaxing exercise for the physical body. Let's review it at this point, for it is important that you perform this part correctly. Stand up and stretch your arms high over your head. After a long, intense stretch, tense and relax all the areas of your body by focusing your attention on them one at a time. Start with the feet; tense the muscles a little and then relax them. Continue with the ankles and lower legs; the knees; thighs; hips and buttocks; abdomen; waist; rib cage; shoulders and arms; neck; face and head. This exercise helps to preserve and set the higher vibrations into your vehicles of expression and also to bring you back to full waking consciousness. Finish all subsequent practices in this manner.

Remember that we work together as a group. We may not be doing our practices at precisely the same time each day, but on the inner planes the effect is united. The important thing is faithful daily participation.

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Lesson Two

(from the transcripts of class lectures by Ann Davies)

A firm understanding of the Tree as a whole is necessary before we begin investigating its parts. Our Qabalistic Tree of Life diagrams the force relationships and interactions between the various levels of universal being and individual being. It is both microcosmic and macrocosmic. Thus it is a representation of our total Selfhood.

The diagram accompanying this lesson correlates the seven vehicles or principles of man and the corresponding seven planes upon which he dwells with the ten Sephiroth and its twenty-two connecting Paths. Although this is not the only way in which the Tree can be divided into seven, this division will help us to grasp certain truths as we prepare for our ascent to higher levels of consciousness.

When the No-Thing, Ain, centers Itself within Itself at the beginning of a cycle of manifestation, the lightning flash instantly establishes the whole Tree in germ. Kether, the Indivisible One, reflects Itself into Chokmah, sphere of the zodiac, thereby impregnating the all-pervasive Life-force, Chaiah, with the Primal Will.

The lightning flash then establishes Binah, wherein contraction and limitation activate the Divine Substance in which all manifestation is rooted. The Supernal Mother completes the Divine Triad which is behind, within and above every law, thought, feeling and appearance in the manifest universe.

As the lightning flash continues in consecutive order, the Divine or Supernal Triad reflects Itself into the Higher Egoic triad of Chesed, Geburah and Tiphareth. This triad is centered in Tiphareth, the Central Self of all humanity. Note that the Central Self of Tiphareth is a direct reflection of the Divine Self, Yekhidah in Kether.

Yekhidah has an image of Itself. That image is mirrored, like the Sun on water, in innumerable reflections of Itself as Generic Humanity in Tiphareth. Thus is Tiphareth, seat of the I Am within us all, the direct image of Kether. Chesed, memory and beneficence, reflects the wisdom and life-force of Chokmah; Geburah, volition and law, reflects the understanding of Divine Potency rooted in Binah. In our diagram the upright Supernal triangle is reflected like a mirror image as this higher Egoic triad.

The next triangle has the same apex. It is also centered on the Egoic plane, only herein the I Consciousness of Tiphareth forms an upright triangle with Hod and Netzach. This establishes the triad of personality shown on the diagram as the lower mental plane. This is the triad wherein the concrete development of the mind and desire nature give us our sense of personal identity.

Note again that Tiphareth is the central point of both these triangles; one forming a water triangle with Chesed and Geburah, with

awareness centered on the higher mental plane. The other forms a fire triangle with Hod and Netzach, with awareness centered in the intellect and desire nature. Furthermore Tiphareth, our center of conscious awareness, is the mediating point of the whole Tree. It directly gathers up the emanations from all the Sephiroth above its level and emanates them out to all the Sephiroth below, except Malkuth which stems directly from Yesod.

Malkuth is the end result or outworking of the force relationships, images and effects set up in Yesod. Yesod is the mirror which reflects, clearly or unclearly, the image productions of Tiphareth. This takes us to the fourth triangle, with its apex in Yesod and its upper points in Hod and Netzach. Note that it shares the same base line with the personality triad above. The Yesod apex of this triangle is centered on the astral level. So long as this triangle is dominant in man, so long as Hod and Netzach are mostly turned downward in attention toward Yesod, man mistakes his reflection therein for the Ego in Tiphareth and knows himself not. At this level man is yet under the domination of the Vital Soul and its still distorted images of truth. These reflections then work out, as they must, into manifestations in Malkuth that hold the error in form for us to experience, realize as errors, and finally break up and transform.

The plane to be purified so that the Central Self can mirror Itself without distortion is that shown on the diagram as the Astral Plane. When the formative substance at that level is purified by deliberate conscious intention it is able to reflect the Beauty of Tiphareth as it really is.

Take another look at the accompanying diagram. The highest principle of man is the Divine Self dwelling on the Spiritual plane... one with Yekhidah, the Indivisible, the Divine Spark of God that is at the core of every living atom of space. To become one with this level is the highest experience of true cosmic consciousness. At this level there is no separation of any kind; no divisions of time or space or identity. To experience it directly is to know its inestimable transcendence, glory and bliss absolute.

The Causal plane, related to the second highest aspect of man, is on the level of Chokmah and Binah. This is the first level of any separation from the pristine Primal Unity of Kether. To consciously experience this level is to become one with the Universal Divine Life and Divine Mind. It is to enter into the fullness of participation in Supernal Wisdom and Understanding.

At the level of Geburah and Chesed, the higher mental plane in our diagram, the Central Self or Individuality of Tiphareth expresses Its higher aspects. Partaking of cosmic memory and volition, It knows directly the essence of Divine Love and Divine Purpose.

The Egoic plane centered in Tiphareth is the plane of the Central I Consciousness. When we become aware on this level of beingness, we experience the essential unity of life and know our own essential divinity.

The lower mental plane, wherein the I Consciousness is aware on the levels of Hod and Netzach, is that of natural man in his ordinary



waking consciousness. From this level man is inspired from above when he turns upward toward the Egoic plane, or influenced from below when he hearkens to the impulses and drives he shares with all life at the Vital Soul level, centered on the astral plane.

The lowest and outermost level of consciousness is that of the physical plane, whose appearances and motions hold wisdom and enlightenment when they are rightly interpreted by the individual consciousness above.

We need to keep in mind that our group work is directed toward the perfection of the Kingdom, the physical plane. Our purpose is to help bring the Primal Will of Kether into actual expression in Malkuth. Our effectiveness in this work is increased as we ascend in consciousness and learn to move the center of awareness upward so that we can more or less continuously function from the level of Tiphareth.

Centered in Tiphareth we become the Mediating Intelligence, gathering up energies above and directing them to bring salvation to all that is below. We are mediators for the Self! Our purpose is to bring spirit into physical manifestation. To do this most effectively we must learn how to center ourselves in Tiphareth.

Let's now note two other larger triangles on the Tree which point out the divinity and essentiality of the Kingdom in Malkuth. The higher of these two triangles is composed of Chokmah, Binah and Tiphareth. This is the triangle denoting the full consummation of the Central Ego; the coming into full conscious identity with Divine Wisdom and Understanding. It is the complete realization of Jesus' statement, "I do nothing of myself, the Father within me doeth the works."

The lower triangle is identical in size and proportions, showing a direct relationship to the upper triad. It is composed of Netzach, Hod and Malkuth. Here we can see diagramed the truth that the physical incarnate man, with his mental and emotional faculties, is directly patterned after that higher triad above. It is also the triangle that serves as the vehicle through which that higher awareness of the upper triangle can be experienced as a conscious reality by the individualized man.

The physical body is the counterpart of the Egoic body. It is the vehicle through which the intellect and the emotional nature gain experience, develop and prepare for conscious awareness of divinity. The relationship of these two triangles also intimates that our physical body, with its mental and emotional faculties, is the means through which we can come into attunement with the related upper triangle and thus partake of its Supernal Wisdom and Understanding.

The divine goal has to do with learning to bring the state of love, peace and rapture into manifestation; to bring the higher triangle into the lower one. The true test is to be able to love while in the midst of all the seeming conflicts and base appearances of incarnate existence; to hold fast to our realization of divinity in the face of seemingly opposite conditions.

When the lower triad of the physical, mental and emotional vehicles becomes the perfected instrument of that higher triad, then has man reached his destiny. You have often heard that the attainment of mastery must take place while incarnate in a physical body. The Higher Triad cannot be known through an individualized center of expression until it is experienced while functioning in that lower triad of incarnate experience.

Our work is to help bring Beauty into Malkuth; Understanding into intellect; and the Wisdom that is love into desire. When the higher triangle becomes manifest in the triangle of incarnate existence, the individualized Ego knows itself to be one with the Crown.

TECHNIQUE

In the first practice we placed ourselves in vibratory attunement with Ain, the No-Thing, the Absolute which is eternally before any manifestation begins. Now we want to establish a link with Kether, the Beginning of all Beginnings for this cycle of manifest existence. By identifying ourselves with the Divine Self in Kether we symbolically become linked with the Source and Goal of all our endeavors.

The Divine Name attributed to Kether is EHIH (Eheyeh), אהיה, I Am. It is the White Light which contains all colors, all diversities, all consciousness; all that is represented by the Whole Tree in eternal Unity of Being. In earlier practices we intoned Eheyeh along with Yod Heh Vav Heh, Elohim and Adonai to align ourselves with the Divine level of Atziluth, the Archetypal World. Herein we will intone Eheyeh repeatedly in order to establish an alignment with Kether in all the practices, visualizations and meditations that follow.

Before proceeding let's remind ourselves once again of the method we use to accelerate the rates of vibratory energy that express through us. The repetition of the chant, in unison with our visualizations and meditations, serves to impress a pattern in subtle substance through which the higher frequency energies can begin to flow to us automatically. In this way any thoughts, images or patterns that are not in harmony with these higher energies are gradually dissolved and the force they hold is released to be incorporated into images that are in harmony with the Divine levels.

Thus through imagination combined with the formative power of sound we fashion vessels into which the higher energies are attracted. The beat of repetition tends to fixate the new patterns and motions into the automatic level of consciousness. As you intone Eheyeh you are affirming, over and over again, your essential identity with the I Am of Kether.

Begin by backing yourself into the Tree of Life. For this practice we will concentrate on just two points of the Tree: the Crown of Kether, and Malkuth, the Kingdom. Your head is immersed in the White Brilliance of Kether; for this practice visualize Malkuth, in which your feet are centered, as a globe of citrine light.

Standing thus you are the Grand Man of the Heavens; the Divine mediator through which the White Brilliance can bring perfection to the

Kingdom. You are asserting your essential oneness with the Divine Self at the core of the whole manifest universe.

Breathing rhythmically and deeply, affirm your oneness with that I Am which Jesus spoke of when he said, "Before Abraham was, I Am." With your head in the White Light and your feet in a globe of citrine, send up the citrine of Malkuth to be perfected in Kether; to be immersed and flooded with the White Light.

Next visualize the White Brilliance descending to illuminate the sphere of Malkuth at your feet. Pause to see and feel the energy descending and the energy ascending. With this linkage established, begin your intonations. We will intone Eheyeh seven times, giving a meditation between each chant. Eheyeh is intoned on the notes E-C-F-C. The pronouncing for chant is Eh-eh-hay-eh.

Chant: Eheyeh

(say): "I breathe in the White Light of the Divine Self!"

Chant: Eheyeh

(say): "That I AM which is source and goal of all livingness,"

Chant: Eheyeh

(say): "Thou, Oh Self, Who art the essence of Life and beingness,"

Chant: Eheyeh

(say): "Thy Light illumines every atom of Thy Kingdom,"

Chant: Eheyeh

(say): "I feel Thy White Brilliance pouring through me like a fountain of living waters,"

Chant: Eheyeh

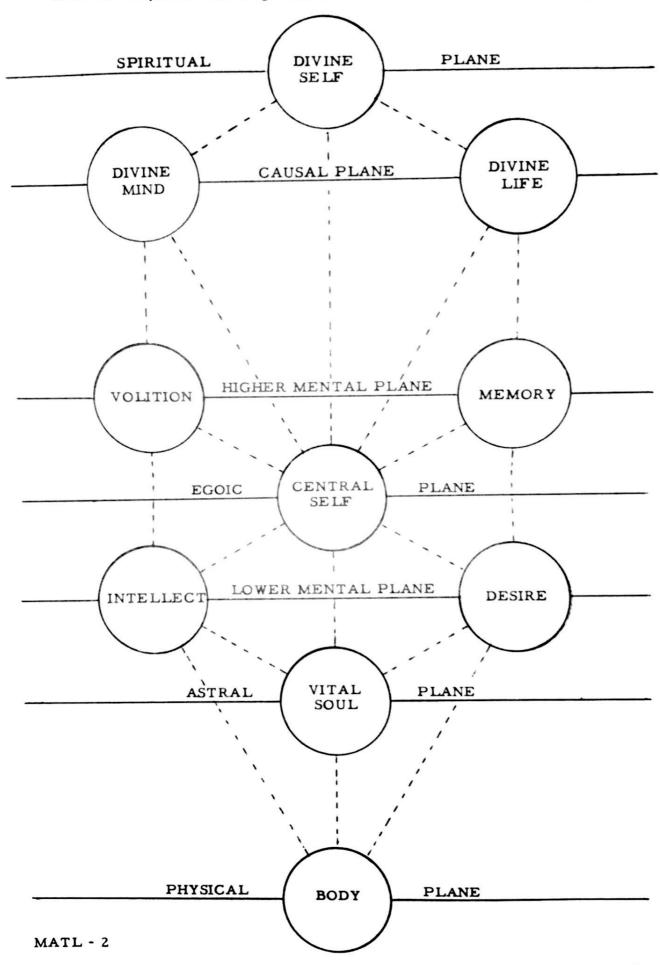
(say): "Thou art the Light that shineth ever,"

Chant: Eheyeh

(say): "Thou art the I AM throughout the endless ages and I Am awareness of Thee."

Now intone Amen (Ah - oom - ennn) three times on the notes E-G#-G as we did in the previous practice. Finish with the exercise for establishing the vibrations into the physical body. ##

Attached: Tree of Life Chart



Lesson Three

(from the transcripts of class lectures by Ann Davies)

In our approach to true self-knowledge through the Paths of the Tree we begin with Malkuth. The Master Plan which we follow corresponds to the Grades of Initiation in the True and Invisible Rosicrucian Order. This Esoteric system of the Western Mysteries can always be recognized by the fact that it utilizes the Qabalistic Tree of Life, its Paths and Sephiroth to represent the Grades of attainment that lead to perfected adeptship. This is the system followed by the Working Builders of the Adytum.

In this course you are going to advance through these Grades on whatever level your work in this and previous lives has prepared you for. Remember, there are ten Sephiroth in four Worlds and each Sephiroth contains a whole Tree, so that the cyclic ascent through these Grades is made over and over again on increasingly higher arcs before final perfection is attained.

The name given to one who is working with the forces and energies of Malkuth in this Qabalistic system of the Western Tradition is that of <u>Zelator</u>. Translated, this Latin word means "zealous student". From the Egyptian <u>Zal Athor</u> it also carries the idea of a searcher of nature.

These attributions are important. As we begin the serious work of self-unfoldment, the first requirement is zealous aspiration. More than mere curiosity or interest are required; there must be deep dedication to the principles of the Great Work. The main object of the Grade of Zelator is to acquire this zeal by putting the business of self-unfoldment in the place of first importance of your life.

To do this we must begin with the things of this world; the things that can be perceived with the physical senses. When we look with more care and attention we will begin to realize that physical plane phenomena are more, much more, than they appear to be. In the makeup of man, Malkuth and the Grade of Zelator relate to the physical body, Guph, Dll, and its physical sensations. Actual progression on the Tree towards adeptship is made by beginning right here where we are in the field of physical sensation.

The objective universe and all it contains are the initial subjects of occult study. Our first endeavor in this new arc of unfoldment will be to perceive the hidden laws behind the veil of familiar sights, sounds and objects. This points up the idea that our work is not directed toward escape to other worlds or planes. Our goal is to be consummated right here on the physical plane.

Everything of knowledge we possess comes to us through sense experience and our mental impressions of these sensations. Whatever of the laws of life we grasp must be apprehended in this way. But we can

learn to see more penetratingly, hear more acutely; touch, taste and smell with more perception and discernment. This more acute awareness will help us to grasp the order of things in the realm of cause and effect. Through a more accurate observation of nature, the laws of proportion, form and number can be detected in all the kingdoms of nature. Persistent work of this type will reveal to you that everything reported by your senses is part of a rational, orderly series of causes and effects.

One of the problems we must contend with as we learn to see with more penetrating vision is familiarity. We have become so accustomed to what we see every day that we pay little attention to it and take it at face value. We do not stop to realize the miracle we live in all the time. We have become so familiar with the orderly motions of universal laws that we forget the continuous wonder and miracle of it. We forget the livingness that it reveals through its meaningful, purposeful effects.

In ancient treatises the Zelator was charged with blowing the fire under the Alchemist's crucible. It is the job of the Zelator stage of our work to intensify our unfoldment by a fresh charge of zeal and enthusiasm. Thus we should dedicate ourselves to a more intense and careful use of the physical senses.

Malkuth is the Kingdom of the King in Tiphareth. We are the King and it is our destiny to rule the Kingdom. To do this most effectively we must know it as it really is. We are the King in various grasps of our Kingship. As we assume responsibility for this Kingship we are accepting our true purpose as mediators for God to help lift up all that is below us in the universal order.

The New Earth mentioned in the Bible becomes a reality for us as the old earth passes away. The New Heaven and the New Earth are revealed by a higher perception of the same basic principles that made up the old earth and heaven. In the same way, our physical body is revealed in a new light. Guph is the Malkuth of human personality. It becomes the Divine Temple, the Holy City through inwardly opened senses. But the reports of our inner sense perceptions are accurately comprehended only when they are based on a preliminary knowledge of the physical plane. We must be well grounded in what the physical senses can report to us of the physical plane before inner awareness can be rightly discerned and interpreted.

In this preparation for right interpretation of inner sense reports we should be concerned with the results of physical science and invention; with researches in chemistry and physics and with methods directed toward bringing about physical improvements to civilization and society. The One Life-power works through the personality of a great chemist, mathematician, musical composer, artist or poet just as truly as through the life of an occultist or religious devotee. The Divine Intention which Jesus called the "Will of the Father" drives toward the perfection of an external order on the physical plane which will ultimately correspond to the already existent perfection of the inner spiritual world.

On the other hand, all the marvels of technological skill and the

wonders of invention are of small value unless they are used as a means for bringing heaven to earth. Separated from their spiritual meaning and an understanding of the unity of life, they are the means whereby the basest expressions of materialism and the selfish exploitation of the many for the benefit of the few have been brought into manifestation.

Our work as Zelators, then, does not deny what the physical senses report. What it does is prepare us to go beyond their limitations so that our understanding of them can encompass a vaster Reality. The first discipline, which is the practice of close attention, is really bringing the meditative method into everyday experiences so that we have a profounder perception of what is going on around us. As we persist in this practice we will gather more and more evidence that confirms and verifies the occult doctrine that all personal activities have cosmic aspects. Even material scientists have decided that human minds and bodies are inextricably bound up with the total cosmic activity.

Knowledge of the physical plane, including findings in the field of the natural sciences, prepares us intellectually for a direct experience of the essential unity of all the seemingly separate things in this world. From these sources we know that although bodies seem to be stable, their component parts are continuously entering and leaving. No matter how solid any form seems to be, it can be compared to a cyclone or waterspout because its distinct form persists only so long as it is held together by a central energy. Whether the body considered is that of a mineral, plant, animal or human being, its seemingly separate form is the result of a focus of various energies.

The primary forms these energies take are classed by physics as radiant energies, fluids, gases and solids. Ancient symbolism referred to them as fire, water, air and earth, the four elements assigned to Malkuth. Everything in the Kingdom is a combination of various proportions of these primary forms of matter, which are in continuous motion.

When broken down, every physical body in every kingdom of nature is actually a collection of points of light held together by the power of a central nucleus of spirit. Light is the primary substance of every form. Spirit is in all things. In the realm of the Zelator we search nature to acquire knowledge that reveals this inner light. Close attention is the tool whereby we begin to transform our whole conception of the physical universe. Kether is in Malkuth and Malkuth is in Kether. The 10 of Malkuth reduces to the 1 of Kether. The Kingdom is that One, differentiated by condensation into various phenomenal conditions. But there is nothing to condense except spirit; that is all that there is.

As we continue in this work we will realize, ever more vividly, that the purpose of life on earth is to give expression to the One Will by bringing the higher forces, potencies and possibilities of that Will into actualized expression. We start with the physical plane in our analysis of things here and now as admonished in the Emerald Tablet. Gradually we rise from earth to heaven, from outer appearances to their inner realities. We do this for just one purpose . . . to make conscious contact with the higher powers. But that is not enough.

No perception from the higher realms is complete until it is made manifest in some tangible actuality here on the physical plane; until it becomes something we can perceive with the physical senses. Nature shows us that the Life-power ceaselessly drives toward physical embodiment; toward bringing solid tangible things into physical being.

The main purpose of our conscious ascent to higher Sephiroth (the aim of this whole course) is to bring the higher forces we contact and the wisdom we receive to bear upon the physical conditions of Malkuth. We are not working to get out of the world or away from it. We do, however, want to escape from the bondage to ignorance about the physical plane that makes us subject to its seeming limitations.

The limitations begin to diminish as vague perceptions and partial understanding give way to clarity and definiteness. Every day of our lives we have many opportunities to separate the subtle from the gross, the earth from the fire. Dedicated study and meditation are essential, but we should also train ourselves to be keenly and clearly aware of what is going on in our immediate circle of environment. A part of us should always be concerned with practical application of the principles we learn in set periods of study and meditation.

Our work is based on the real, as opposed to the apparent, nature of the physical universe. Our objective is to become masters of its forces by first mastering the same forces within us. Our way is a way of increased understanding of the true nature of earth. When we know the law we can obey it. By obedience to law we come into union with the Universal Directive Power. We begin to perceive the workings of cosmic energies which give mass and weight to all things. We begin to receive knowledge inwardly whereby invisible spiritual energy is integrated into visible physical forms. When we have duly prepared ourselves we will know how to bring about the embodiment of the Life-power in some specific physical integration for the glorification of Malkuth, the Kingdom of Adonai.

TECHNIQUE

In this practice, related to Malkuth, we want to impress the idea on consciousness that the light of Kether is the essential substance of all things; that "The Kingdom of spirit is embodied in my flesh." As a Zelator you are preparing yourself for a direct perception of the truth that cosmic law is the basis of every personal action — mental, emotional or physical. We want to visualize these ideas symbolically and begin to see directly the light of spirit in all things.

We prepare for this experience by acknowledging our total dependence on Primal Will, which is expressed in the Kingdom of Malkuth by the orderly universal laws that underlie all that lives, moves and has its being.

Begin by visualizing yourself centered in infinite space. Image your head immersed in a globe of white light for Kether and your feet centered in a globe of citrine light for Malkuth. We will affirm our dependence on Primal Will and our realization that all that is is rooted in the Crown of Kether.

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MEDITATIONAL ASCENT ON THE TREE: 3

Now let's establish a circular motion flowing between Malkuth at your feet and Kether at your head. As it ascends from Malkuth, feel a yearning to unite with the Crown; as it descends again, feel your Kingdom being filled with Spirit and Love.

Now that you have the circular motion established — yearning upward to Kether and receiving back into Malkuth — begin intoning Eheyeh and Adonai. These are the Divine Names attributed to Kether and Malkuth respectively. We will chant them alternately, beginning with Eheyeh, seven times each with a meditation between each chant.

As you visualize the Light ascending toward Kether, begin the intonations and meditations; take a deep breath and intone:

Chant: Eheyeh (Eh - eh - hay - eh) (Notes: E - C - F - C)

(Pause in Kether as you say):

(say) "Oh Thou, White Brilliance of the Crown,"

(As you visualize the light descending, take a deep breath and intone):

Chant: Adonai (Ah - doh - nah - eee) (Notes: E - F# - G - F)

(Pause in Malkuth as you say):

(say) "I lift my heart toward Thee,"

(Continue in this manner, alternating throughout the intonations and meditations):

Chant: Eheyeh

(say) "That I may know Thy Will, "

Chant: Adonai

(say) "And bring it to Thy Kingdom for the Glory of all that lives;"

Chant: Eheyeh

(say) "Open my eyes that I may see Thee mirrored in nature,"

Chant: Adonai

(say) "In the star above, in the earth below and in the face of every living thing;"

Chant: Eheyeh

(say) "Open my ears that I may hear Thy instructions,"

Chant: Adonai

(say) "And serve to bring some portion of Thy Wisdom to earth."

Chant: Eheyeh

(say) "Truly art Thou in all things!"

Chant: Adonai

(say) "Let Thy descending light dispel the shadows of ignorance,"

Chant: Eheyeh

(say) "The delusive shadows that veil Thy glory from me,"

Chant: Adonai

(say) "And thus reveal Thy Beauty incomparable,"

Chant: Eheyeh

(say) "Shining forth from every form;"

Chant: Adonai

(say) "For Thou art the Lord, and the Lord and His Temple are One."

Finish with the exercise for bringing the forces into the physical body. ##

Lesson Four

(from the transcripts of class lectures by Ann Davies)

The Malkuth of the microcosm is the physical body. In Hebrew it is called Guph, the vehicle of physical sensation through which we gain experience on earth. To Malkuth is also attributed Kallah, הלה, the Bride and Queen of the Kingdom. She is the beloved of the Self in Tiphareth; the vessel of art through which we are enabled to gather the experience and faculty that leads to conscious participation in the creative process of God. The re-dedication you are taking as a Zelator should include a re-evaluation of your attitude toward your body. If you revere it as you should you will give it the care and love which are essential for the transforming work ahead.

In Alchemy these preliminary considerations are called the Gross Work, which must be attended to before the subtle work is safely possible. Although in essence the body is pure spirit and the end result of higher levels of consciousness, on this plane the laws of its physical nature must be obeyed. We bring them to mind now because these needs are often overlooked by aspirants in their zeal to be on with the so-called higher work.

Our body is formed of the elements, as the fourfold division of Malkuth suggests. All the Four Worlds are represented in the Temple of Adonai. This 'universe in little' is made up of living conscious entities who respond to our habitual mental and emotional states. Just as do all living things, these entities respond to love and care. They make up the building forces below the threshold of consciousness. It is through their right direction that the Temple is built into a fitting structure for the dominion of the Self within.

Gross neglect suggests indifference and contempt to these subconscious builders. We have a responsibility to see to it that they are given the proper supplies of light, water, air and food. A loving, nurturing attitude toward the body forms subconscious patterns which attract corresponding supplies for the unfoldment of our higher vehicles.

You have been given adequate instruction relative to these needs in earlier courses. Over-solicitousness, remember, because it suggests fear and imbalance, is just as inhibitive to a sound mind in a sound body as is gross neglect. With a sane and sensible pattern of proper care established, we can then afford to relegate these matters more or less to subconsciousness and thereby free most of our conscious attention for spiritual unfoldment.

What I want you to realize is that as we begin this new arc of ascent in consciousness toward the heights of spiritual unfoldment, we need to keep in mind that our purpose in contacting these higher energies is to bring them back to earth and incorporate them into the Temple of God.

By recognition of and obedience to the principles upon which the human body is built and maintained, we are in a position to carry into



execution novel applications of these principles. By such intelligent intervention we can bring our bodies into a finer adjustment and a better organization. This is what is meant by the Confection of the Stone of the Wise: the building of a body able to receive high tension energies and express modes of consciousness unknown to ordinary man.

Let's now look into the Tarot and Qabalistic correspondences to Malkuth and Guph in order to grasp the principles they represent. Through obedience to and understanding of the laws of our physical nature, we are enabled to transcend their limitations and partake of the treasures of illumination they veil.

Among the Minor Arcana, besides the 10's, one of the Court Cards is attributed to Malkuth. The four Court Cards represent the power of the Word or Tetragrammaton Yod Heh Vav Heh. The Kings are assigned to Chokmah, Yod and the element of fire; the Queens to Binah, the first Heh and the element of water; the Knights to Tiphareth, Vav and the element of air; the Pages, to the second Heh, Malkuth and the element of earth. From this we should see that the power of the Word finds completion in the Kingdom. Pages, as distinct from 10's, particularly relate to Malkuth as Guph or Kallah, the Kingdom that is our physical body.

Let's first note the similarity between the Pages and Key 0, The Fool of Superconsciousness. The Pages, also referred to as Princesses, personify a youth of either sex, as does the Fool. This resemblance suggests that the essence of what the Pages symbolize is forever in the youth of its potency; forever becoming; essentially one with the Cosmic Life-breath.

Astrologically, each of the four Pages is assigned to a full quarter of the zodiac, along with the Aces of Kether. This double assignment reiterates the truth that Kether is in Malkuth and Malkuth is in Kether. Pages personify the entire visible universe, while the Aces correspond to the same full circle of forces both visible and invisible. All the cosmic forces initiated in Kether at the beginning of a cycle of manifestation are mirrored and completed in the Kingdom of Adonai. Furthermore, since the Pages relate most specifically to the body of man, this whole zodiac of cosmic forces is shown to be inherent in man. Our body has all the powers of the infinite universe in its make-up.

In one relationship the Pages personify the four segments of Malkuth divided into the elements fire, water, air and earth. In a larger relationship they represent our vehicle or body in each of the four Qabalistic Worlds. We know that the perfected adeptship we seek is not the result of just giving our bodies proper nutrition and care. The Alchemical transmutation of the community of little intelligences who make up our body comes through right balance and purification of corresponding forces in all our personality vehicles. This is the balance which enables the Central Ego to reign over all. Always the body is the end result. The preliminary Gross Work we discussed earlier represents a completed cycle on the Tree. We tread the Path in cyclic ascent, finishing one arc and going on to a higher arc of the same basic energies. The

gross work, reasonably completed, shows that we have a sufficient grasp of truth to be aware of its necessity and are therefore prepared for ascent through the Tree on the next higher arc.

In the work of Zelator the Page of Wands is related to the consecration by fire. This is the dedication that is symbolized as blowing the fire under the Alchemist's crucible. What this signifies is an intensification of intention and effort toward the performance of the Great Work. All Wands refer to the Atziluthic plane of will-ideas. The Page of Wands holds up his magical weapon so that he can receive influence from the archetypal plane. Note the similarity of his position to that of the Magician, Key 1, symbol of transparency to the Superconscious Will.

When attention is focused toward a definite purpose we set a process in motion which tends to destroy all ideas, responses and automatic activities that are not in harmony with that intention. When the intention is directed toward becoming a servant of the Light, processes are initiated which rid us of all that stands in the way of transparency to the Superconscious Will. On the mental plane, through careful reasoning and analysis, we separate thoughts and ideas which will enhance our central intention from those that will not. On the emotional plane, the fire of intention tends to change our predominant line of imagery into purposeful, directed, creative imagination. The quality of fire corresponding to the automatic level of consciousness is then directed toward dissolution of any lower nature responses that dissipate energy and thus inhibit the outworking of the central intention.

The work proceeds toward actual transformation of the corresponding element in our physical body. The living, conscious entities who answer to fire gradually begin to dissolve inadequate structures or formations so that the released energy can be incorporated into forms more expressive of the central intention.

Relative to the Zelator Grade, the Page of Cups corresponds to purification by water. Of the Four Worlds, Cups symbolize Briah, the Creative Plane, which inspires and unfolds the Higher Mind. It is the higher creative mind that receives and clothes abstract ideas from Atziluth into intelligible images through the faculty of creative imagination.

In the personality levels this receptive quality is expressed through the workings of the desire nature. When it is duly purified and turned to serve the intention of our rededicated will, lesser desires and wasteful, idle imaginings are gradually eliminated. As the benevolence of Chesed influences Netzach more and more, kindness, gentleness, emotional stability and inspirational receptivity take the place of worry, resentfulness, fear and depression.

As the work proceeds, nerve forces in the body give up their tensions and negative affinities. The conscious entities who answer to water are gradually reshaped into forms more responsive to the higher expressions of desire and love.

The Page of Swords corresponds to the qualities of Yetzirah, the

World of Formation. In association with the planes, Yetzirah is related to the astral level of ever-moving forces and processes which are the foundation of physical actualities. These are the Yesod forces which must be brought under direction of the Ego in Tiphareth so that their workings reflect this higher influence. As the Ego gradually transforms the Vital Soul — through test and trial, love and beneficence, knowledge and understanding — it becomes a servant of the light; and its hidden forces, which correspond to air, begin to reproduce the influences from the Egoic plane.

As this work proceeds the little consciousnesses in our body who correspond to air are brought into balance. The balanced disposition of all the elements is necessary before the dominion of the Ego can be established and stabilized in all expressions of personality.

The Page of Pentacles corresponds to the qualities related to earth. Astrologically this Key encompasses the winter quarter of the zodiac; the time of relative inertia and rest. Note that Saturn, concretion and limitation, is strong in the signs of the winter quarter, being a ruler in both Capricorn and Aquarius. The final sign of this quarter is Pisces, Key 18, the Corporeal Intelligence that is responsible for the actual building of higher awarenesses into the physical body. Key 18 is attributed to the function of sleep, and Pisces corresponds to the feet, which give us our closest, most prolonged, contact with earth. Note further that Key 18 shows ascent on the Path of Return as necessarily cyclic, alternating between active climbing and needed rest.

All these attributions point to the essentiality of rest and patience in completing the transformations toward adeptship. The changes begun by will and intention, put into intelligible imagery through creative thought, impressed in subconsciousness by reiteration, require time and rest to become stabilized in the physical body. We need to obey the law of cyclic ascent and not let our zeal and enthusiasm get so out of balance that we rob ourselves of needed rest, sleep and recreation.

If we are continuously studying, practicing and meditating, we allow no time for assimilation; no time for stabilization of the spiritual concepts we receive. Patience, persistence and stability are qualities attributed to the earth signs. Remember also the words of the wise, "The way to see is not to be always looking."

As we obey the law of alternate activity and rest we are giving time for the higher forces we touch in meditation and practice to be incorporated into their corresponding forces in the physical body.

One point I want to emphasize here is that the attribution of sleep to Key 18 shows us that the actual transformations are not brought about directly by the conscious mind. The work of transforming the structure and organs of the physical body is not to be accomplished by direct concentration on the body itself. We set the energies into motion by giving due attention to our thoughts, responses and actions toward others. We make the kind of suggestions that influence the subconscious building forces constructively. Then, by obedience to the law of cyclic activity,

we allow time and rest for the corresponding physiological alterations to be completed below the threshold.

TECHNIQUE

In this practice we will continue our symbolic linkage of Malkuth to Kether. This time we will intone Eheyeh and Adonai alternately, four times each, to express the presence of the light of Kether in the fourfold nature of Malkuth. For Malkuth, instead of citrine, we will visualize the blue-violet light that is dominant in the Page of Pentacles and is attributed to Key 21, symbol of earth.

Enter into the meditative state by establishing deep, rhythmic breathing. Begin the practice by visualizing yourself centered in a globe of white light for Kether, wherein you are united with the Indivisible One.

Chant: Eheyeh (E-C-F-C)

(say) "I lift my heart to Thee, Oh Inner Light, for Thou art the Self of all; in truth there is none else."

(Transform the globe in which you are centered to one filled with vibrating blue-violet light wherein you are united with Adonai, the Lord of Earth.)

Chant: Adonai (E-F#-G-F)

(say) "I lift my heart to Thee, Oh Lord of Earth, for Thou art the End that is ever the new Beginning."

(Transform the globe in which you are centered to white light again.)

Chant: Eheyeh

(say) "I lift my heart to Thee, Oh Crown of Creation, for Thou art the Source of Beauty and of Love in all the shining Worlds."

(Transform the globe once again to blue-violet.)

Chant: Adonai

(say) "I lift my heart to Thee, Oh Bride of Creation, for Thou dost fill the Kingdom with the Glory of Thy love."

(Transform the globe in which you are centered for a third time to the white light of Kether.)

Chant: Eheyeh

(say) "I lift my heart to Thee, Oh Divine Source, for all the forms in all the worlds are rooted in Thy Will."

(Transform the globe in which you are centered for a third time to the blue-violet for Malkuth.)

Chant: Adonai

(say) "I lift my heart to Thee, Oh Perfecter of every form, for Thou dost move ever to unveil the Inner Light."

(Transform the globe for the fourth and final time to the white light of Kether.)

Chant: Eheyeh

(say) "I lift my heart to Thee, Oh Profuse Giver, for Thy gift which crowns the Kingdom is the gift of eternal life."

(Transform the globe for the fourth and final time to the blue-violet for Malkuth.)

Chant: Adonai

(say) "I lift my heart to Thee, Oh Resplendent One, for within Thy earthly Kingdom is the Temple that is the ALL."

Finish in the usual manner. ##

Lesson Five

(from the transcripts of class lectures by Ann Davies)

One of the names for Malkuth is Cholom Yesodoth, חלם יסודה,
the 'breaker of the foundation' and the 'sphere of the elements'. In Malkuth the foundation in Yesod is broken up into the four elements. These
are the four states of 'matter', which is the way the elements express on
the physical plane.

The elements in Malkuth are mixtures of mixtures. In color symbolism they carry the tertiary colors: citrine, russet, olive and black; obtained by mixing the secondary colors: green, orange and violet. What we perceive through the physical senses is made up of complex mixtures of higher qualities and energies.

To the Supernal Triad of Kether, Chokmah and Binah are attributed the <u>roots</u> of the three primal elements: air, fire and water. These three are also related to the three principles inherent in all things: Mercury, Sulphur and Salt. In Tarot the three Mother letters, Aleph, Shin and Mem, represent the three primary elements themselves. They are attributed to Keys 0, 20 and 12 and carry the primary colors yellow, red and blue.

The roots of the elements in the Supernal Triad are the source from which all colors, or manifested qualities, are derived. Of these manifested expressions, the Egoic Triad of Chesed, Geburah and Tipahreth is shown to be the first emanation by having attributed to it the three primary colors blue, red and yellow. The blending of these primaries gives rise to the secondary colors of the personality Triad: green, Netzach; orange, Hod; and violet, Yesod.

It is the mixtures of these secondary colors that produce those attributed to Malkuth. The citrine segment at the top of the Malkuth circle is a mixture of orange (Hod, water) and green (Netzach, fire). It is attributed to the element of air. The russet segment at the base of the Pillar of Severity is a mixture of orange (Hod, water) and violet (Yesod, air). It is attributed to the element of fire. The olive segment at the base of the Pillar of Mercy is a mixture of green (Netzach, fire) and violet (Yesod, air). It is attributed to the element of water. The black (really a deep blue-violet) segment at the bottom of the circle is obtained by combining all three of the secondary colors. (It is also the color which results from mixing all three of the primary colors.) This segment is attributed to earth.

In the work of Zelator we are endeavoring to pierce the veils of complexity that delude us, so that we begin seeing the hidden laws that prevail behind the reports of our physical senses. As we learn to see beyond the surface show we discover the primary principles upon which all things, qualities and transformations in manifestation are based.

Alchemically, Malkuth is described as the field wherein are to be

sown the seeds of the Alchemical minerals. The work related to Zelaton is that wherein we plant the seeds of knowledge and enthusiasm that eventually unfolds the latent potencies of the Interior Stars or Metals. In our work of graded ascent in consciousness the four segments of Malkuth correspond to four stages in the heating of Alchemical iron, the metal of Mars. To the Path of Mars is attributed the Exciting Intelligence which arouses to action.

As the sphere of physical sensation, Malkuth is the plane that incites to action. It is sensation that stirs desire and the need to fulfill it. When our use of the senses is purified and dedicated to the Great Work, the Mars energy is increasingly activated or 'heated', and its power to vivify is directed toward awakening the inner centers of spiritual illumination.

As a Zelator we begin symbolically in the black, earth segment of Malkuth which corresponds to the first stage in the heating of iron. This is the stage of cold iron, for we begin while we are still immersed in the delusions and inertia of earth. This stage signifies the realization that we are in the dark about the true nature of existence. Recognition of ignorance is the first requirement toward the acquisition of wisdom. Until we know that we do not know we remain in the dark!

Recall that the black segment is really a deep blue-violet. This associates it with Key 15, The Devil of bondage to outward appearances. It is the pain and misery we reap from this bondage that finally overcomes inertia and arouses us to seek a way out. Note that the grotesqueness of Key 15 stems from its being made up of many seemingly unrelated, incongruous parts. When we learn to look deeper we begin to see the immutable order that underlies all things.

Among the Minor Arcana the 10 of Pentacles has a relationship to this stage of the Zelator work. The ability to recognize our own ignorance partakes of the quality of Malkuth in Assiah. Up to this point we have more or less been taking appearances at face value. When we begin to question these appearances it signifies that the light of the Higher Self has rayed through the darkness.

Note that every one of the Coins or Pentacles of Assiah has a Pentagram of dominion at its center. It is while we are still immersed in ignorance that the Ego within the heart stirs us to begin questioning the way things seem to be. Even the <u>very beginnings</u> of our search are not from the personality. It is a glimmer of light from the Self that brings us to the foot of the Path.

The 10 of Pentacles also relates to the idea that before anything can be overcome it must reach its term; it must become crystallized enough for us to recognize or feel the error it embodies. As the minor Key corresponding to the densest aspects of the physical plane, the 10 of Pentacles marks the completion of the cycle of full self-conscious awareness; of the fully integrated personality. This is the point of departure for taking the Path that leads inward and upward back to the Source, fully conscious of our Divinity.

Remember in connection with this beginning stage, and all other stages and Grades, that they always represent many different levels of unfoldment. Relative to this beginning, realize that no matter what level you have attained, there is always a vast area of accomplishment ahead. Even a Master professes ignorance about some things because He perceives that there is still much that He has not yet unfolded. This black segment of Malkuth corresponds to the beginning of a climb toward new heights of awareness. Thus it has a relationship to The Fool, Key 0.

The second stage in the heating of iron corresponds to the second stage of increasing zeal in the Grade of Zelator. It is attributed to the olive-water segment of Malkuth which combines the green of the desire nature with the violet of the automatic consciousness. It corresponds to the purification by water. Herein purification is to be considered in its technical sense as freedom from mixture. This stage has to do with the work of clearing our interpretations of sense experience from the emotional colorations with which they have become mixed.

In this second stage of activation or 'heat' we watch our sense interpretations in order to become aware of the way we all permit wishes, prejudices and preconceived ideas to mix with and color what we decide we are perceiving through any of our senses.

The reason for becoming aware of this qualifying of sense interpretations is so that we can eliminate it as much as possible. Without this purification we do not see truth! We look at things, and before deciding about them, what we think we see or hear is modified by what we think we know or suppose we want. We let likes and dislikes, prejudices, self-interests, personal ideas and influences from the vital soul level of race error beguile us into seeing what is not! Now we must train ourselves to see what actually is, whether it agrees with our suppositions and desires or not.

Note that the olive-water segment of Malkuth is a mixture of the desire nature with the workings of the automatic consciousness. The main purpose of this work is directed toward changing the focus of desire. By recognizing and turning away from erstwhile errors, our desires can begin to mirror the beneficence of Chesed. Then what we experience through our senses is tinged with the Truth of the unity of life that expresses outwardly as unqualified love.

Among the Minor Arcana the 10 of Cups, Briah in Malkuth, correspondes to this higher, truer influence in interpreting the reports of our physical senses. The purpose of purification is to prepare ourselves to receive from the level of Briah. It is in the Creative World that the true desires of the Higher Self can be experienced and embraced. As the work proceeds, the desires that stir us and move us to action begin to reflect this level of higher love and realization of unity.

In the Zelator work, Consecration by fire corresponds to the russet segment of Malkuth. Alchemically it is the third stage in the heating of iron and refers to mental activation, wherein we dedicate our reasoning and analytical faculties to the earnest search for truth.

This stage is not possible until after the work corresponding to earth and water have helped us to realize ignorance and recognize how we have been mixing emotional biases with our sense perceptions. Then we are ready for purging the mind of materialistic shackles that inhibit our perceptions of the true nature of the physical plane. Through careful use of reason and analysis, our search of nature will unveil certain number relationships and form correspondences that reveal the archetypal patterns of nature. To grasp their significance we must have an open mind. We want to avail ourselves of the truth inherent in the findings of materialistic science and yet be open to perceive that which goes beyond. The effect of fire is always disruptive to some extent. Mental grasp of these relationships is possible, but the mind must reach for it, purged of the restrictions that materialistic intellectualism places upon itself.

of the hid foundation

This quality of receptivity to realities beyond the physical plane opens the intellect in Hod to an influx of fiery will-force from Geburah. From this influx we experience something of the livingness and purpose which underlie the seemingly mechanistic movements of immutable cosmic law.

Russet is a mixture of the orange of Hod and the violet of Yesod. When the fire of Geburah energizes Hod, then the interchange between intellect and automatic consciousness is transformed. Instead of being open to race errors and restrictions in Yesod, the intellect is able to attune to the Universal Memory Record which we also contact through Yesod. This Record holds secrets of manifestation which are unavailable to a mind bound to earth.

Among the Minor Arcana the 10 of Wands symbolizes the major influence in this stage of the work. Symbolic of Atziluth in Assiah, it suggests the workings of universal Will in the expressions of phenomenal existence. It is to perceive just this that we undertake our search of nature. As we succeed in purging the dross of materialism from our minds, the fire of Geburah ignites in us a higher logic and reason that reveals the archetypal principles in the patterns of natural forms. By detecting these patterns of nature we learn to read her 'Book'. Then the very reports of our physical senses, which once deluded us, begin to reveal treasures of wisdom that hold the key to the manifestation of form.

The culminating stage in the work of Zelator corresponds to the citrine-air segment at the top of the Malkuth circle. It is this segment which leads upward on the Tree. Alchemically it is the fourth stage in the heating of iron; the stage of incandescence which marks the receiving of an illumination.

Citrine is a mixture of green and orange; Netzach and Hod. It represents a state of preparedness for inner realization which results from completion of the other three. It is attributed to air because, relative to the actualities of the physical plane, the reality it reveals is subtle and intangible.

Among the Minor Arcana the 10 of Swords corresponds to this stage. The illumination of the Zelator gives the first direct experience

of the hidden forces of Yetzirah. They are realized as being the actual foundation of every physical object. Even materialistic scientists have recognized the invisible basis of all visible forms. When the significance of this non-tangible foundation is recognized it opens the door for further investigations which lead out of Malkuth into higher Sephiroth on the Tree.

As the stage wherein one has an illumination, the citrine segment represents verification of the knowledge and work undertaken in the earlier stages. This illumination is a realization of the Resplendent Intelligence, the quality of consciousness attributed to Malkuth. To know the 10th Sephirah as essentially resplendent with light is to perceive the real nature of the physical plane.

This idea is expressed also in the Qabalistic and Alchemical doctrines pertaining to the element of earth. The roots of the three elements air, fire and water in the Supernal Triad are said to be derived from the Magical or Invisible Earth. This relates the Magical Earth to Ain Suph Aur, the Limitless Light. On the other hand, the mixture of the three elements air, fire and water result in the earth of Malkuth. Yet both are earth, thereby expressing an essential identity.

To know Malkuth as the Resplendent Intelligence is to experience this identity with the Limitless Light. It is to know that even the densest forms of earth are essentially one with the Light that is before ever the world began.

TECHNIQUE

The practice for this lesson will be directed toward symbolically expressing your accomplishment of the work of Zelator. Let's remember, however, that we never really leave one Grade as we go on to higher ones. We grasp its meaning sufficiently to continue carrying out its instructions, but we keep going forward in order to perceive the wisdom it relates from increasingly more inner levels of awareness.

Begin by visualizing yourself immersed in a globe of earth. First, fill this earth with a deep blue-violet to represent the earth segment of Malkuth.

Chant: Adonai Melek (E-F#-G-F G#-F#-A#) (which means Lord or King of Earth)

(say) "Oh Thou, Lord of Earth, I have felt Thy touch and yearn to know Thee, ever more fully, as Thou truly art."

(Now transform the color in your globe of earth to the olive of the water segment of Malkuth.)

Chant: Adonai Melek

(say) "Oh Thou, Who dost mirror the Great Mother, I have felt Thy love and know that only a heart filled with beneficence can see Thy Real World."

(Transform the color in your globe to the russet of the fire segment.)
Chant: Adonai Melek

(say) "Oh Thou, Who art rooted in Primal Will, I have felt Thy fire and know that only a mind open to Thee can unveil Thy will on earth."

(Now fill your globe with the citrine that represents the stage of illumination.)

Chant: Adonai Melek

(say) "Oh Thou, Resplendent One, I have seen Thy light and know that to follow it inward and upward will lead me to union with Thee."

Finish by intoning Amen (E-G#-G) four times.

Perform the integrating exercise as usual. ##

Lesson Six

(from the transcripts of class lectures by Ann Davies)

The first channel upward from Malkuth on the Way of Return is the 32nd Path of Tav, attributed to Saturn and symbolized by Key 21. It is the link between the sphere of the elements in Malkuth and the sphere of the Moon in Yesod. We should realize that the Path which is the link between any two Sephiroth partakes of qualities inherent in both. For this reason, in our graded ascent on the Tree of Life, we do not ascend the Paths of Shin and Qoph, the other two Paths which lead from Malkuth, until we are prepared to enter the Grades corresponding to the 8th and 7th Sephiroth.

Thus the 32nd Path is the first link inward. It represents the first requirements of knowledge that we need as we approach the inner realities behind the outward forms of Malkuth. First let's recall some of the meanings associated with Key 21. This will help prepare us to experience the consciousness related to it.

The 32nd Path of Tav is called the Serving, Assisting or Administrative Intelligence. The title of Key 21, The World, links it to Malkuth from which it stems. To Key 21 is also attributed the element of earth. These attributions indicate a quality of consciousness dedicated to serving and administering to those who dwell on earth.

In earlier lessons we found Key 21 related to the 7th and final Stage of Spiritual Unfoldment. To it is also attributed the ultimate spiritual experience, cosmic consciousness. This is the experience wherein one directly perceives the unity of life and the oneness of the universe. Thus it is a symbol of the perfection and completion of the Great Work!

As the first Path upward from Malkuth and the final stage of unfoldment, Key 21 relates to the truth that the end is in the beginning and the beginning is in the end. As our work takes us inward to an awareness of the secret forces behind outward appearances we should keep the goal of unselfish service to others ever in mind. It is the Serving Intelligence, filled with love and compassion for life, that puts us in harmony with the Administrative Consciousness of the universe.

Saturn, the planet of limitation, is the force active in the 32nd Path. The higher order of spiritual consciousness to which we aspire is the result of right understanding and usage of the power that <u>limits</u>. In the work of the 32nd Path, what we must comprehend is the meaning and purpose of the limiting, seemingly restrictive Saturn force. When we do understand it we will perceive that it is the very power that will take us to the goal of liberation.

The woman in Key 21 portrays the Central Self. She wears a scarf formed into the letter Kaph, symbol of grasp and comprehension. It is contact with the Central Self that enables us to grasp the meaning of cosmic activity and to perceive this same activity at work in our lives.

Through such grasp we come to realize the livingness, the consciousness, that is inherent in every seemingly mechanical activity of natural phenomena. It is a grasp of truth that leads to dominion; for when we perceive the meaning of the universal order we also perceive the place of human personality in that order as mediator for God in the administration of all that is below.

Dominion is the positive aspect of the pair of opposites (Dominion and Slavery) attributed to Key 21. What really gives us dominion is our growing contact with the Central Self, source of all true inspiration. It is this contact, even though it may not be identified as such at first, that reveals the true meaning of all that takes place in the phenomenal world.

Encircling the Self in Key 21 is an ellipse composed of twenty-two trefoils which symbolize knowledge of the cosmic forces corresponding to the twenty-two Hebrew letters. The ellipse is a wreath of art, of human design! It is not a natural outworking of nature. It represents the building of knowledge, gained throughout many life experiences, into our enduring vehicles of individuality. Through this encircling ring of knowledge we have prepared ourselves for conscious contact with the Central Self.

What should be realized in connection with the 32nd Path is that this contact is established through limitation, control, discipline, restriction. All knowledge is gained through a controlled, disciplined, focused mind. Focus on a single idea intensifies our awareness of it. We have to restrict the field of contemplation to learn details about anything.

The symbol of Kaph — comprehension — is within this wreath of art. The formation of the wreath is essential before our personal consciousness is able to comprehend the higher aspects of Reality. Such comprehension is the result of the expansion of consciousness we experience when we unite with the Self at the center.

Saturn and Jupiter, concretion and expansion, are as the two sides of a coin. These forces must alternate in expression as we work toward adeptship. We turn outward first to gain particularized knowledge with the limitation of Saturn. We turn inward to synthesize that knowledge into an inclusive whole with the expansion of Jupiter. Then Saturn again to concretize the expanded realization into our very bodies so that it becomes stable and enduring.

Through this cyclic alternation of these seemingly opposite forces, the Self at the center, working in mental, emotional and physical realms, prepares its individualized centers for the work of serving as administrators for earth.

This relationship between Saturn and Jupiter is shown in the Tarot Keys that represent them. Both portray the elemental creatures at their corners. In Key 21 the bull of earth is turned outward. In Key 10 he is turned inward. The outward turning bull refers, first of all, to the initial gathering of particularized knowledge as we begin to free ourselves from

slavery to the appearances of Malkuth. The inward turning bull in Key 10 refers to the synthesizing of that knowledge which enables us to comprehend universal principles.

But Key 21 also represents the final consummation. The bull turned outward is that consummation. The interaction between Saturn and Jupiter gradually builds higher wisdom into the physical body. Thus it turns it back toward earth. Without the Saturnine concretion the mystical realizations of Jupiter would not be translatable into acts of service and administration for earth. This is the perfection of the 32nd Path, wherein we become a conscious instrument through which the Self can perfect the manifestations of Malkuth.

The pairs of opposites corresponding to Keys 10 and 21 further show the interrelationship between Saturn and Jupiter: Key 21, dominion and slavery; Key 10, wealth and poverty. To participate in the Administrative consciousness is to have dominion over the things of earth. Such dominion brings us a rich, full and bountiful life. Wealth, even in material matters, is the result of some degree of dominion; some degree of grasp of the principles upon which all existence is based.

The negative side of these pairs of opposites also shows their essential identity. Slavery to circumstances results from lack of an ability to grasp the connection between past causes and present circumstances. When we do not perceive the relationships that exist between all things, we remain enslaved. In the same way poverty can be seen as a logical consequence of an inability to concentrate; an inability to control and discipline personal actions. Without such control we make poverty on some level inevitable. It may express mentally, emotionally or physically, but poverty is certainly an outcome of the inability to utilize the powers of Saturn constructively.

What should be realized in connection with our graded ascent on the Tree of Life is that Key 21 represents both the initial steps and the final perfection of our work toward liberation. Before that final perfection is reached, however, a continuous interaction and balancing takes place between the power that limits and the power that expands. The light of the Self will shine forth many times, dimly at first, before we have finished the work of incorporating that light into the very structure and cells of our body. Thus do we gradually build the body of dominion which becomes a center through which the Self can carry on Its work of administering to earth.

The state of union with the Self, wherein we receive the illuminations that gradually perfect us, is pictured in Tarot by Key 12. In that Key the central figure is <u>suspended</u> from the letter Tav. Superconscious experiences are shown to be <u>dependent</u> on the limitations of Tav. To experience the consciousness beyond thought we must bring the personal mind to <u>rest</u>; we must <u>inhibit</u> the flow of the stream of consciousness. Thus do we 'let' the Self at the Center illuminate us with direct realization of our essential oneness with the indivisible Self.

Note that in Key 12 the color (blue) and the element (water) are

those of Chesed, sphere of the activity of Jupiter. When we experience identity with the Self, we know that every single human being shares this identity. It is an experience that partakes of Chesed, for when we know the divinity within every human heart we cannot help but feel an all embracing love and compassion. We cannot help but dedicate our lives to helping bring the realization of human divinity within the range of every individualized unit of the Self.

This is the realization that begins and ends with Saturn. This is the realization that builds the Temple of Holiness in the Midst. Truly is the ultimate spiritual experience a glorious union of that which limits with that which expands. Thus we find the letter of Jupiter — the letter of richness, of fullness, of love — centered in the Key of Dominion.

Love is the Way to dominion. In truth it is dominion. Without love we will never pierce the veils of delusion; never comprehend the mysteries of life. Love is the Central Glory, the adornment of the Self. Through love we unite with the Ego in every human heart. Through love we perceive the divinity there. Then we cannot help but dedicate ourselves to serving life; we cannot help but yearn to awaken mankind to the glorious truth. This is the perfection of the Serving Intelligence. We become administrators for God, pouring forth the love that heals to all the kingdoms of nature.

TECHNIQUE

In the practice for this lesson our imagery, intonations and meditations will be directed toward helping us to experience the quality of consciousness associated with the 32nd Path.

Place Key 21 before you and observe its symbolism for a few moments. Now image yourself within a globe of citrine light. See yourself as immersed in the citrine segment of Malkuth, prepared to enter the 32nd Path.

Remain immersed in the globe of citrine light and intone Adonai (E-F#-G-F) three times. Then give this meditation:

"Oh Thou, Lord of all; open my eyes to Thy Inner Light that I may serve Thee better in all Thy works for earth."

Now we will symbolically enter the 32nd Path. See yourself centered in an aura of blue-violet light. See it as shaped like the ellipse in Key 21, only spherical, three-dimensional. <u>Feel</u> the blue-violet light vibrating through you, strengthening you, enlightening you.

Now we will intone Tav (pronounced for intoning, Tah-oo) on the note A three times. Still immersed in the blue-violet light, give this meditation:

"Oh Thou, Divine Self within; reveal to me Thy wondrous truth that I may turn it back toward earth."

Now transform the globe in which you are immersed back to citrine again. Intone Adonai three times and give this meditation:

"Oh Thou, Lord of Earth, let me serve Thee in Thy work that is transforming this world into the perfected Kingdom of Adonai."

Finish in the usual manner. ##

Lesson Seven

(from the transcripts of class lectures by Ann Davies)

In the last lesson we emphasized the need to understand the Saturn force so that we can begin using it constructively and deliberately in our work toward liberation. Symbolically, we are now treading the 32nd Path which leads to Yesod, the realm of patterns and images in the automatic level of consciousness.

These impressions in the subconscious substance hold error as well as truth. They can delude and ensnare us unless we have developed the ability to discriminate carefully. Your Tarot studies have prepared you for this more intensive investigation of the inner plane forces. You have had time to absorb a background of conscious knowledge through the study of our written curriculum. Furthermore, the impact of Tarot symbolism on your subconsciousness has had time to perform much of the preliminary transmutational work.

Thus, relative to the work that leads to adeptship, the wreath in Key 21 represents this specialized orderly acquisition of knowledge you have been receiving throughout your years of study and practice with B.O.T.A. Your work thus far with the 22 Tarot Keys, which represent 22 modes of conscious expression, has unfolded in you a quality of discrimination that gives you the ability to distinguish the real from the delusive. This has prepared you to enter into a more detailed investigation of the Vital Soul forces with safety and understanding. We must come to know them more fully for they are the foundation of all physical manifestations.

Furthermore, the activities and qualities of these living entities of the inner planes are inseparable from our mental, emotional and physical bodies. We must understand their influence on our personality so that we can gain control over their expression through us. Before anyone is fit to rule the building forces that are the foundation of physical manifestations he must first rule their expression through his personality.

To do this we must begin to pierce through the legion of errors and false knowledge in the collective consciousness we share with the rest of humanity. We must be prepared to uncover any unconscious negative affinities that are obstructing our progress toward liberation. What your work thus far has done is equip you with a knowledge of basic universal principles that should serve as a standard for evaluating the relative purity or distortion of personality level responses, habits and ideas.

Let's consider a few examples that show how this knowledge of principles can help us to evaluate our personal actions — mental, emotional and physical. Throughout these lessons, and all true spiritual teachings, the truth has been reiterated that all life is One; that every human being is a brother; that all of life is a part of our larger Self. If we should find ourselves reacting with prejudice against any group, race or creed, we are not reacting in harmony with this universal truth.

What we are reacting to is an old erroneous pattern in the collective consciousness that is based on the delusion of separateness. The illusion of separateness was necessary at one stage of human unfoldment, but it must be transcended as evolution proceeds. Whenever you allow yourself to respond to such patterns you are responding automatically. It is a response that is not in harmony with the knowledge you have gained as a spiritual aspirant. It is not a thought out response. What we do in such instances is allow an old pattern in the mass consciousness to dictate to us! We become an automatic response mechanism and allow ourselves to be enslaved by error! We have let error break through the wreath of right knowledge that makes us inviolable whenever we remember to use it.

We can begin to fill in these holes in our wreath by carefully watching our responses to life. If we are alert and willing to acknowledge imperfect behavior in ourselves we may discover, for instance, that we sometimes indulge in feelings of envy or jealousy toward some person we think more attractive or fortunate than we are. Like prejudice, such a feeling is not a thought out response. It is an automatic reaction to the pattern of jealousy which is still powerful in the collective consciousness. Here we should begin to realize that when we do have such unlovely feelings we react first and then proceed to rationalize the response to make it look righteous and logical to ourselves. We rationalize to save our self-image, which is only a personality image. What we do in such instances is prostitute our mental faculties to an automatic response from the level of the vital soul. The mind is made the slave to a negative response!

What is important to remember in such investigations is that you are not to wallow in your personal failings or attempt to find some isolated situation in your childhood, or even past lives, that caused it. The patterns are part of the collective consciousness that holds error as well as truth. What we are doing is learning to dissolve our affinity for ancient patterns of error by refusing repeatedly to respond to them.

We do need to recognize such responses. Further, we have to admit to ourselves that they are out of harmony with the aspirations of our Higher Self. Then, with persistence and patience we watch and stay alert! Many times we may succumb to the old error, but over and over again we must refuse to respond. Slowly the ancient affinity will be weakened, and finally atrophied, as we deliberately direct the emotional energy aroused into a response that is more in harmony with the truth of unity and love.

It will take some time to build the new constructive pattern. In most cases these higher patterns require that we 'walk contrary to the world'. But as we persist we will find ourselves strengthened in our endeavors, for we will have built patterns that attune us to the vibrations of truth and beauty that are also present in the collective consciousness of humanity.

In essence, the knowledge that prepares us for this persistent transmutational work is knowledge of the Self centered within the wreath

in Key 21. Our acquired knowledge has made us conscious, at least intellectually, of the truth that our Real Selfhood is one with the ruling power of the universe. Even before we have experienced the ecstasy of direct Union, this knowledge helps us to change the focus of our identity from the personality to the Ego within the heart.

As we begin to explore the patterns of the vital soul this identity with the Self is our greatest protection. Since the personality is not the Self, we should not identify with its thoughts, acts, responses or emotions. All of these are part of what it is our destiny to rule! The work of transmutation is not the work of personality. It is performed upon the personality. The more we reach upward to the Ego, the more we are able to be objective and honest with ourselves about personality imperfections. Since they are not the Self, we need not fear facing up to them.

This identification with the Self protects us from being over-whelmed or withdrawing from too painful discoveries. If we hold firmly to the truth that such responses are part of the fluidic pattern world of Yesod that is ever changeable, we receive the strength to transform them into patterns of positive good. Remember the oath, "I will look upon every circumstance of my life as a particular dealing of God with my soul." The soul referred to is the vital soul in Yesod. The more often we remember to identify with the Ego, the clearer becomes the channel of Samekh through which the Ego perfects the patterns in Yesod.

At this point the knowledge of inner forces we are approaching necessitates that we reaffirm our identity with the Central Self. All the work and Tarot meditations outlined in our courses have been directed toward making you more and more aware of that Self. This reaffirmation is tied up with the title of the 32nd Path. We reaffirm this identity by dedicating ourselves to express the Serving Intelligence. This requires that we dedicate all the powers we may learn to wield to the service of the Central Self. The ascent upward toward Yesod through the 32nd Path marks this period of dedication to service.

The Hebrew letter Tav means 'signature' or 'mark'. Among the Hebrews this letter was a sign of salvation from death and a signature of eternal life. It is our dedication to service that places upon us the mark of protection and makes us inviolable to serious error as we approach further knowledge of the hidden forces of nature. It is this reaching upward in our intentions that will enable us to recognize any adverse tendencies of personality such as spiritual pride, power drives or a need for self-aggrandizement. These must be dealt with and transmuted as we increase in power and knowledge. By identifying with the Self and remembering the unity of life we can objectively acknowledge any such affinities and do what is necessary to dissolve them. This identification, which is expressed through devotion to service, protects us and opens us to receive guidance from the Self even before we have had the conscious experience of Union.

Direct, conscious and continuous Union with the Self is the goal of the Great Work. What we should realize is that acting 'as if' it were true <u>now</u>, by acting in all ways as a servant of life, is what brings us to

that goal. The Administrative Intelligence relates to the attainment of the consciousness that shares in the rulership of earth, because one has understood true rulership to be inseparable from true service. He who is fit to share in the administration of earth is he who has continuously dedicated himself to ministering aid to those who still dwell in darkness.

Again remember that development of anything, including a true feeling for service, is accomplished through practice. One may serve at first because he realizes, intellectually, that giving service is necessary to reach the goal of liberation. But the actual giving enhances receptivity to the influence flowing down from Chesed. The decision to serve then becomes an overflowing, compassionate yearning to serve because it is the only true fulfillment for a heart filled with all-encompassing love.

Thus as we ascend the 32nd Path we come to realize that dominion and loving service are essentially one. All the knowledge we gain through this work... all the forces we learn to direct... must be dedicated to the service of life. This is the main work of the 32nd Path. It is a time when we must look into our personal motives and make certain that devotion to service is uppermost in our desire to gain dominion over the forces of Yesod.

This dedication, which incidentally grows in strength as our understanding of the universal order grows, is the only real protection. It makes our wreath of individually unfolded knowledge inviolable to desecration. It aligns us with the Higher Self. With a true dedication to service carried out in works of loving kindness, one can never stray far off the Path that leads to liberation.

When the wreath of individuality is so dedicated, it gradually becomes a fitting instrument through which the Self at the center can consciously unite with the personal mind and administer Its beneficent, perfecting influence on all the lives below.

TECHNIQUE

For this practice our intention should be focused on realizing the continuous guidance that is always available to us when we dedicate ourselves to the work of transmutation that fits us for true service.

Have Key 21 before you as you enter into the imagery and intone the chants that attune you to a realization of the consciousness associated with the 32nd Path.

Begin by imaging yourself within a globe of citrine. Protected by the knowledge you have acquired throughout your years of aspiration, you are prepared to enter the Path of Tav.

Remain immersed in the globe of citrine light as you intone Adonai Melek, Lord King, the full divine name for Malkuth. It is pronounced for intoning: Ah-doh-nah-ee May-lek, on the notes E-F#-G-F G#-F#-A#. Intone this Divine Name three times, and then give this meditation:

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MEDITATIONAL ASCENT ON THE TREE: 7

"Oh Thou, Lord King of earth; to Thee I give reverence, for Thou hast prepared me to enter consciously into Thy Kingdom of Light."

Now transform the sphere of light in which you are immersed to a glowing blue-violet. Feel yourself as standing in the Path of Tav with Malkuth at your feet. This is the Path where we dedicate ourselves to perform the work that leads to dominion.

This time, on the one note A# for blue-violet, we will intone the syllable IAO, pronounced for intoning: Eee-Ah-Oh. Take a deep breath before beginning the intonation. Give all three sounds approximately the same emphasis, holding the Oh sound until all your breath is emptied. Intone IAO three times and then give this meditation:

"To Thee, Oh Radiant One, I dedicate all the powers I may learn to wield. There is no greater glory than to serve Thee in Thy works of love."

Now return in imagery to the citrine globe that represents earth. We do this to emphasize the idea that we ascend upward on the Tree of Life in order to bring spiritual concepts back to earth.

Once again intone Adonai Melek three times; and then give this meditation:

"Oh Thou, Lord of all, the more I see Thy formless light the more beauteous become Thy forms."

Now <u>feel</u> a radiant light pouring down from Kether, permeating you and the globe in which you stand with love, guidance and protection from the Indivisible One.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eight

(from the transcripts of class lectures by Ann Davies)

The whole manifest universe is rooted in the finitizing power of Saturn. On the Tree of Life its sphere of influence is in Binah, the diversifying Sephirah of the Divine Triad. The seeming diversity of phenomenal existence is really a division of the One Force for the sake of manifestation. To return consciously to a realization of unity we must first grasp the meaning of the diversities through which it expresses.

We have seen that Key 21, the limiting Saturn, also pictures the ultimate freedom of cosmic consciousness. To unite with the All consciousness we must first use the power of limitation to focus down on specific aspects of the All. The spiritual illumination which is the triumph of the liberated adept was achieved through repeated self-limitations, wherein some specific aspect of truth lay revealed. As these specific realizations are synthesized into increasingly more unified wholes, there is gradually built up a fullness of perception which permits the Universal Consciousness to administer through the personal mind.

Saturn, as you know, represents the Serpent Fire of universal energy. This is the force that is gradually raised through such work as ours to perfect the immortal body of adeptship. In Key 21 the four figures of the elements represent the field for this work. By understanding the inner significance of this fourfold division we are enabled to sublimate and balance its expression through our personality. It is when the elemental forces of personality have reached a point of sufficient balance and refinement that the serpent fire, or Kundalini energy, begins to awaken from latency to actively ascend through the inner Holy Planets. As it ascends, its stabilizing, finitizing power fixates spiritual energies into our bodies of expression.

The dedication to service you have taken in the Path of Tav marks the beginning of the activation of power. Armed with this dedication and the discrimination born of accumulated knowledge, you are prepared to unfold human faculties that lead inward through the 32nd Path from the material appearances of Malkuth to their subtle spiritual Foundation in Yesod.

Remember, too, that the 32nd Path relates to the <u>outlining of the goal</u> (the end that is in the beginning) toward which we direct all our future work. As the Saturn energy ascends, it perfects the Temple of Holiness in the Midst... the Inner Temple that permits the Central Self to complete the work of regeneration. This is the goal toward which we take up the work ahead. We take up the Cross of Tav by bringing the four elements into balanced expression. We <u>lift it up</u> to stabilize inner forms that make us receptive to superconscious levels of wisdom and light. With its restrictive power we can make stable and habitual the refined qualities of elemental expression that perfect personality. Saturn is the power that <u>holds!</u> When it is directed toward holding higher patterns of thinking, feeling and acting, it leads to the completion of the Great Work.



To bring about this balance and higher expression of the elemental qualities of our nature we should first focus our attention on the reality of the present. We do need to recognize and accept our present situation as the inevitable outcome of past ignorance and incomplete knowledge. But that is all. Then we are ready to proceed with the balancing of forces that will assure us of a predicably more harmonious and joyful future.

The whole universe is said to be composed of the four elements. The <u>livingness</u> of this universal substance is represented by the four creatures in Key 21. They represent all fourfold divisions. Thus they are rooted in the Tetragrammaton, in essence they are expressions of the One Force which manifests through all things. Relative to the livingness of universal substance, they represent the four orders of entities who express through the four elements: fire, water, air and earth. In scripture these entities are called the salamanders of fire, the undines of water, the sylphs of air and the gnomes of earth.

The main thing that we need to realize as we proceed with this work is that everything is alive! Everything has consciousness whether that consciousness is apparent to our physical senses or not! Because all is living and conscious, it can respond! Through the law of suggestion we influence all subconscious forms of life. This natural, automatic and continuous influence is in operation whether its outcome brings us pain or joy!

These little lives are inherent in our personality. Their modes of motion, so to speak, are responsive to our conscious thoughts and our subconscious responses. Tarot Key 8 symbolizes the control that human personality has over the vital soul of life. When our conscious acts, thoughts and use of imagination lift the level of our habitual responses and reactions, we, in turn, automatically lift the level of expression of the elemental entities.

To control these beings in their capacity as builders of form, we must first learn to control their expression through our mental, emotional and physical activities. It is this work that we are now undertaking with renewed vitality. By transforming our personality responses we gradually transform the vibratory level of our elementary nature.

By dedicating ourselves to this task of personality control we prepare ourselves to come into attunement with the spiritual or Archangelic forces who direct the elemental entities. These high spiritual Beings are all aspects of the One Life-power. They are in charge of various phases of universal expression. Attunement with the Spiritual Ruling Levels of the elements puts us in a position to act as Their agent in some aspect of cosmic administration.

Before we can act as a channel for these higher spiritual forces, who are intensely powerful centers of living Light, we must have accomplished a sufficient degree of balance and refinement of the elemental aspects of our nature. The treading of the 32nd Path is concerned not

only with dedication to service, but to the serious undertaking of the work that <u>fits</u> us for service. By upgrading the vibratory level of our nature we will be getting ourselves into attunement with the highest related spiritual forces.

As with all transformations, the building of the perfected Temple is really the work of the Ego. Even as we seemingly expend personal effort, remember that it is the Ego within that is the Real Doer. That Self, pictured in Key 21 as the Eternal Dancer, gives the impetus that brings the four creatures into balanced expression. When there is perfect balance within our microcosmic world, we become an instrument through which the Central Self can pour light and love into the collective consciousness and thus lift all living things nearer to their glorious consummation.

In earlier courses you have been given much relative to the expression of the elements through human personality. The triplicities of the Zodiac relate to this. In Key 21 these triplicities are represented by the fixed sign of each: Leo, lion, fire; Scorpio, eagle, water; Aquarius, man, air; Taurus, bull, earth. The fixed sign of each triplicity represents the whole triad because it is the most stable and, therefore, the most intense expression of the element shared by all three. Remember, we are a microcosm, so all the elements expressing through all the signs of the Zodiac are part of our total make-up.

In previous courses we learned to recognize the qualities of expression related to these triplicities so that we could begin cultivating positive attributes and subdue any negative ones. As sufficient balance is unfolded and stabilized, the attunement to the spiritual levels of the elements is effected, and there begins the actual transformations that build the structures, organs and centers of the perfected adept.

In Key 21 the element of fire is represented by the lion. Let's review here some of the things related to fire as we begin the work that will bring this element into right relationship with all the others. Fire is initiative, analytical, disruptive. It reduces things to their essence. In this respect it is akin to the Archetypal Plane of will-ideas. The initiating of new things requires that something old first be dissolved.

Leo is ruled by the Sun, Key 19. On the Cube of Space it is assigned to the direction South, as is the element of fire. Our understanding and right use of fire leads to the regeneration associated with Key 19 and to the contact with the Ego level in Tiphareth, sphere of the Sun.

The symbol for fire itself is the letter Shin, v. In Tarot, Key 20 corresponds to its expression. Shin, the Holy Letter, relates to the Divine Destruction of all that keeps us from conscious realization of our eternal beingness. Thus Key 20 shows the resurrection of the human ego from the death of personality limitation into the eternal life of spiritual awareness. The holy fire that liberates begins its consummation of all that is transitory when we dedicate ourselves to the work that begins with the balanced expression of the elements in our personality life.

In order to partake of the highest vibrations of fire that lead to regeneration and resurrection, we must begin by bringing the positive qualities related to the fire signs into expression through us, rightly balanced and blended with the other three. For the work ahead of us we need the initiative and mental energy of Aries; the self-confidence and magnanimous spirit of Leo; the idealism and good-natured attitude of Sagittarius. Remember, all personality qualities are unfolded by practice and subdued by attention to their opposites.

As the qualities of the fire triad are unfolded rightly they tend to refine and lift the fire elements of personality. Relative to the fire quality in spiritual aspirants, the refinement, for example, might be a need to control the impatience and outgoingness typified by Leo so as to cultivate a mental quality able to function effectively in the meditative state of Aquarius.

The Tarot Key directly related to the element of water is Key 12, Mem, D, wherein the central figure is suspended from the letter Tav. This suggests that the highest expression of the emotional-creative qualities represented by water are brought about when they are stabilized and directed toward a definite spiritual goal.

Among the Worlds, water correlates with Briah, the World of Creation. To bring the qualities related to the water triad into harmonious expression for the work ahead, they need to be stabilized, so that their creative and emotional potencies are directed toward the goal of personality perfection. One key to the bringing of the creative-emotional desire nature into balance is shown by the assignment of water to the West. On the Cube of Space this direction is given to Jupiter, Key 10. Jupiter is the planet of beneficence, mercy and loving kindness. When our emotions and creativity are directed toward beneficent, unselfish service to others, we come into harmonious attunement with the Masters of Compassion and begin to share in the realization of unity that is love.

In Tarot, the element of air in highest expression is symbolized by Key 0, whose letter, Aleph, &, is the symbol of the Superconscious Life-breath. Air is associated with the consciousness and mental aspects of universal being. The Fool looking upward toward ever greater heights of attainment suggests to us that our mental faculties are enabled to receive superconscious truth when we free them from the fetters of form so that they can soar upward toward the grasping of abstract Truth.

This attunement to the superconscious levels of reality is the fruit of mental activities expressed by the positive qualities of the triad of Air. In Key 21 the Air triad is represented by the head of the man, symbol for Aquarius, the New Age sign wherein man, through a higher use of intellect, comes to realize the scientific fact of Brotherhood. As we unfold the contemplative quality of Aquarius, the agile and discriminative mentality of Gemini and the sense of balance and right proportion of Libra, we bring the air elements of personality into the refined expression that will open us to the superconscious awareness of Key 0.

Air is assigned to the direction East, which, on the Cube of Space, is attributed to Venus and Key 3. The human ability to create mental images, when rightly directed and utilized, is what helps to bring the qualities of Air into highest expression.

Among the Worlds, air is assigned to Yetzirah, the World of Formation. The mental creativeness of man is the formative power. To learn to wield this gift with wisdom and love is to participate in the purification of the Yetziratic substance and thus help lift the level of imagery for all the human kingdom.

As you know, the element of Earth is represented in Tarot by Key 21 itself. It is when the higher frequencies of the elements become stabilized in our enduring selfhood that we experience, finally, the state of consciousness that unites us with the cosmos.

Among the Worlds, the element of Earth correlates with Assiah, the physical plane. Earth has been called a mixture of the other three elements. These correlations refer to the truth that the perfected qualities of the elements can only be brought about through their actual utilization in everyday existence. This means we must establish their balanced expression in the situations and experiences of our life here on earth.

The triad of Earth is represented in Key 21 by the head of the bull for Taurus. The qualities of the earth signs are essential in order to bring relative permanence to the refined and sublimated expressions of personality. The Taurean perseverance and patience are necessary because the right adjustment and refinement of our habitual responses takes time and repeated effort to make stable.

The Tarot Key for Taurus, Key 5, symbolizes receptivity to intuitional guidance from the Inner Teacher. This receptivity is unfolded through gradual changes in the structure of the physical body; changes that adjust and accelerate vibratory frequencies so that they are able to vibrate with the continuous meditations of the Hierarchy of Light. This Taurean perseverance . . . the serving nature of Virgo . . . the Capricornean ability to relate to things of the physical plane . . . all are necessary for the incorporation of Spirit into Assiah.

The element of Earth is assigned to the direction North. On the Cube of Space, Mars and Key 16 are attributed to the Northern face. North is related to the future as the outcome of things that are being formulated now. The assignment of Mars and Key 16 to this direction emphasizes the idea that the work which leads to a more enlightened future is tied up with the Mars reproductive energy that continuously tears down the old to make way for the new.

Thus have we brought to mind in our ascent through the Path of Tav the goal toward which all our future work is to be directed; the goal that will incorporate spirit into earth. The symbolism of Key 21 shows us that none of the things we learn is of value unless we use it in service to the world. This intention to aid in the work of evolution is the essential

beginning. To carry it out through performing the work that prepares us for service is what gradually builds the Inner Temple through which the Central Self can flow out love and light to all the worlds below.

TECHNIQUE

In this technique we will complete our symbolic ascent through the 32nd Path of Tav that opens up into the sphere of Yesod associated with the 2-9 Grade of Theoricus which we are now prepared to enter.

Place before you Key 21 and the chart showing the Grades of the Tree of Life which accompanies this lesson. Meditate upon Key 21 for a few moments and then look at the chart.

Now place yourself in the sphere of Malkuth. Visualize it as filled with citrine light. You are in the 1-10 Grade of Zelator, prepared to ascend the 32nd Path of Tav.

At this point intone Adonai Melek (Ah - doah - nah - ee May - lek) (E - F# - G - F G# - F# - A#). Intone it three times; then give this meditation:

"Oh Thou, beauteous Lord of Earth! Thine is the Kingdom that has prepared me for the Heights."

Feel yourself now entering the Path of Tav, permeated with vibrating blue-violet light. Thus immersed, intone Tav (Tah-ooo) on the note A three times.

Now image yourself as the central figure in Key 21. Visualize the four creatures perfectly balanced and luminous, because refined and heightened, surrounding you. Now give this meditation:

"Oh Thou, Who art centered within my heart; Thy glory alone perfects the lesser self, fashioning it into an instrument for the outpouring of Thy healing and perfecting love."

Now, over your head visualize a globe of vibrating violet light. In your imagination float yourself upward toward that globe, ascending through the blue-violet Path of Tav. Intone Shaddai Al Chai ("Almighty power of life"), the Divine Name of Yesod. (The sound is Shah-dah-ee A-yl Chah-ee. The note sequence is C-F#-F E-F# D#-F.) Intone it three times and then give this meditation:

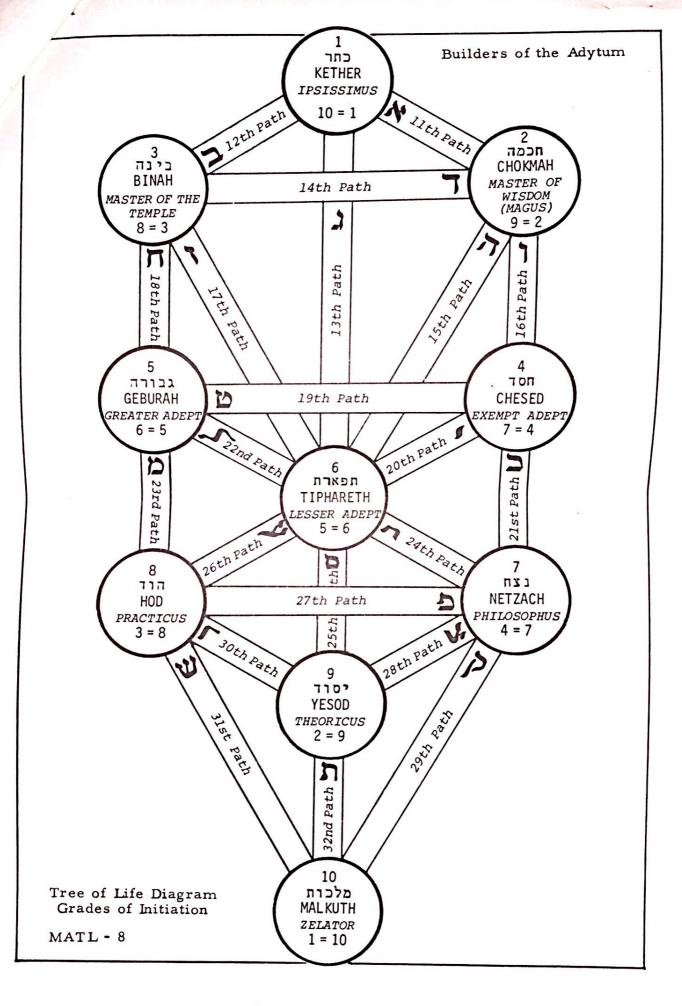
"Oh Thou, Mighty Life of God! Let me enter Thy realm! Let me know Thee as Thou truly art!"

Now feel yourself as returning to the globe of earth, heightened with the Serving consciousness of the 32nd Path. Thus are you prepared to unfold further knowledge and bring it back to earth.

Again intone Adonai Melek, three times. Complete the intonation by chanting Ah - men on the notes E - G# - G.

Finish in the usual manner. ##

Attached: Tree of Life Chart



MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Nine

(from the transcripts of class lectures by Ann Davies)

Theoricus 2-9 is the Grade of Initiation corresponding to the Sephirah Yesod. In Latin, Theoricus means 'one instructed in theory'. The aspiration we intensified as a Zelator and the dedication to service we took in the 32nd Path must now be reinforced by a thorough grasp of the basic theories upon which all beneficent transmutational work is based. All ancient mystery schools required that their students be well grounded in theory before beginning any actual practice.

The Hebrew name attributed to this Grade is Baal Ha Da'ath, מעל הדעת בעל הדעם. It means Lord or Master of Knowledge. We begin by acquiring the necessary knowledge relative to the hidden forces and processes of Yesod, for herein lies the secret of their right understanding and control. Let's review briefly some of the various attributions to the 9th Path in order to build a firm foundation for the practical work ahead.

The forces we deal with in this Grade are those of the Vital Soul which man shares with the kingdoms of nature below him. To Yesod is attributed the automatic consciousness or habit mind. This subliminal level of consciousness corresponds to the astral plane of patterns and images which are behind and within all that eventually precipitates into physical manifestation.

Yesod is the sphere of the activity for the Moon, represented in Tarot by Key 2, The High Priestess. She symbolizes the powers of subconsciousness and the universal laws upon which those powers depend.

On the Tree of Life, Gimel, the letter of the Moon, is assigned to the 13th Path of the Uniting Intelligence which joins Kether to Tiphareth. Here we find an identity between the Path which links the Indivisible One to the human Ego and the Sephirah which links all living things on the level of the Vital Soul.

This brings us to the essence of the theory upon which all magical work is based. It is implied in the Emerald Tablet of Hermes by the words: "And as all things are from One, by the mediation of One, so all things have their birth from this One Thing by adaptation."

Herein is given the ever recurring theme of essential unity. What we need to get firmly formulated in our minds as we prepare for practical work is that all things performed throughout the cosmos are based upon the actual presence of the One Universal Conscious Energy. Everything we do, everything we think, every emotion we feel is, in reality, an expression of this One Consciousness. None of these functions are in any way based upon merely personal powers. Whatever of power is expressed through us is generated from the One Source of All Power. To act as Its conscious transmitter is the purpose and goal of human personality.

In the Qabalistic constitution of the Grand Man, Yesod corresponds to the organs of reproduction. This attribution is based on the truth that the self-reproducing activities of the Life-power are concealed in, dominated by and motivated from subconsciousness. It is through the operation of subconsciousness that the Life-power continuously reproduces Itself in the ever-changing forms that are essential to the purposes of evolution.

If we are to become a conscious participator in carrying out the Will of the One, we must learn to respond constructively to the process whereby that One supplies Itself with bodies. The relationship between the 13th Path and the 9th Path should make us realize that it is the very power which will ultimately unite us with Yekhidah in Kether.

The foundation for right understanding of this power is intimated by the name of the Intelligence given to the 9th Path. It is Sakal Tahoor, Tahoor, 220, means purified or clear. We have seen that all things are from One. It follows that all the powers originating from that One are essentially pure and free from separative attributions.

Since Yesod is, in itself, clear of attributes, the forms which it holds must be impressed upon it by an agency capable of such impression. We know that human imagination is such an agency. We have been told that past eras of ignorant misuse of imagination have left deep patterns of error in the collective consciousness which is the Yesod level of us. Whatever there is of error or evil associated with its powers are not inherent in the power itself. Thus we should see how this spiritual power of God can get locked up in forms of expression that distort it but in no way affect its essential spirituality.

The type of knowledge we are gathering in this Grade is concerned with establishing a better conscious control over responses and reactions which are usually below the threshold of awareness. Within the automatic consciousness, response and reaction patterns strongly motivated by the intense reproductive urge tend to become stereotyped so that they are easily reactivated or recalled to expression through the continuous associative process that takes place at subconscious levels. These response patterns related to the reproductive urge are strong and compelling because they have been so oft repeated throughout the entire cycle of human unfoldment.

We cannot help being affected by this level, for we are a part of it. What we can and must do is to recognize it as a level of expression which holds error as well as truth; a level that is always and continuously under the control of self-consciousness. This should make us realize that we can alter our affinities by right use of imagination. When we grasp the basic principles behind the formative powers of Yesod we are in a position to begin freeing our own personality from responding to errors by formulating patterns that attune us to the reception of truth.

Primary among the errors, because they affect so much of humanity, are the attitudes and expressions related to the reproductive energy. The uncleanness which has so long been associated with it must

d corrested are concealed

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be totally purged from our responses. We must wholly alter our conception of sex if we are to grasp the theories of Ancient Wisdom. Sex shame has been 'built in' by many errors in religious doctrine throughout long ages. It is based on ancient remembrances of sex evil. What we must start with is the absolute conviction that sex is sacred, no matter how misused it has been. It must be so regarded, and to help you toward this we devoted an entire course (Qabalistic Doctrines on Sexual Polarity).

The phallic symbolism so prevalent in Ancient Wisdom needs to be understood as referring to the reproductive energy as it expresses throughout all levels of life expression. The regeneration attributed to this energy in man never refers to the external organs, but to the interior nervous organism. It is this inner force that is always meant; this force that works through the interior centers and is essentially the same as the Great Magical Agent or the Divine Serpent Fire.

If we are to avail ourselves of its regenerative power, sex in all its expressions has to be revered. We must free our responses to it from entanglement with patterns that debase or degrade it, either through undue repression or the equally erroneous over-indulgence in the name of freedom. Then we will be able to express the Pure Intelligence wherein all such responses are replaced by a high and reverential attitude of respect for the centers where the fire of life is most active in the human body.

Qabalists say of the Pure Intelligence that "It is so-called because it unifies the essence of the Sephiroth, proves and preserves their images and prevents them from loss by their union with itself." Correct theory as to the workings of subconsciousness actually has a purifying, corrective effect on the responses of personality.

Yesod tests and corrects the patterns we formulate with our ability to create mental images by projecting them into the field of sensation in Malkuth. If our imagery is based on error, disharmony results and the ensuing pain helps to make us aware of the need for more work to free ourselves from succumbing to the errors in the collective consciousness.

Recall that the Hebrew name for this Grade is Baal Ha Da'ath. The Qabalistic term Da'ath designates, first of all, the union of Chokmah and Binah. Its place on the Tree is said to be on the Middle Pillar at the point where Chokmah unites with Binah on the Path of Daleth. Da'ath is secondly attributed to Tiphareth because the human Ego with its imagemaking power is the result of the same union. Now we find that Da'ath is also attributed to Yesod, intimating that the formative substance of that level is a union of the life force of Chokmah with the finitizing power of Binah.

Note that all three attributions to Da'ath are on the Middle Pillar of consciousness. Next, recall that with any quality or force expressing on different levels, the lower expressions are always under the dominion of the higher. Thus the formative forces of Yesod are directly under the dominion of the self-conscious image-making faculty in man.

We can begin to deliberately redirect the energy held in patterns we no longer wish to express by a more enlightened use of our self-conscious powers. What we will be doing is learning to divert the flow of conscious substance away from old patterns which have become the line of least resistance into new, more constructive forms of reaction and response. It will take repeated conscious effort at first to divert the flow of living substance out of a deeply grooved pattern into a new one. The work must be persisted in, with conscious attention given to the new line of expression, until the living energy becomes accustomed to its new form.

Remember in this connection that our bodies, physical and finer, are made up of groups of affiliated conscious entities who are influenced continuously by our imagery. Their basic functions, which were established throughout eons of evolution, are and should remain below the threshold of consciousness. What we are doing is superimposing upon the basic functions a new and higher form of activity that will enable us to begin vibrating on a higher keynote, and thereby express modes of consciousness that prepare us to enter the Fifth Kingdom of regenerated humanity.

Often you have heard that the answer to any problem is in the problem itself. When we keep in mind the suggestibility and the impressionability of subconsciousness to strong self-conscious intent, we should see that altering patterns can be accomplished by removing the energy of attention from forms we no longer wish to express and directing that energy into a new form that is more in harmony with the goals of our Higher Self.

In the Tarot sequence of Keys that spell Tahoor, is patterned the theory related to this Grade which we will further elaborate as we continue our work as a Theoricus in the lessons that follow.

Place before you from right to left Keys 8, 4, 5 and 19 (סהור). Key 8 symbolizes the basic law or principle at work in all transformations of subconsciousness. It is the law of suggestion whereby lower forms of the One Force are always controlled by the influence flowing down from higher forms of the same force. Next, Key 4 relates to the well-developed self-conscious faculties. As a symbol of human reason and analysis, The Emperor emphasizes their importance in establishing dominion over the elemental nature. Key 5 is the Hierophant, symbol of receptivity to Interior Guidance. Right understanding of the true nature of subconsciousness is not possible without some degree of intuitional cognition. Although reason is necessary, and the law of suggestion is continuously in operation, the human individuality must have reached the stage of unfoldment where he has some ability for direct cognition of higher truths; for direct perception of universal principles. The last letter of Tahoor is Key 19, symbol of the Sun of regeneration that transforms natural man into a member of the Fifth Kingdom. When the Moon of Yesod is sufficiently cleared of error it is able to reflect the Solar Consciousness without distortion. Then the work proceeds whereby the vehicles of personality are regenerated into bodies able to express the consciousness of the Reborn.

TECHNIQUE

For the first practice related to the Grade of Theoricus place before you the Tree of Life diagram and Key 2. Also place before you the series of Keys for Tahoor, Keys 8, 4, 5 and 19, in that order.

Sit quietly as you establish deep breathing and image yourself, first of all, in the citrine section of Malkuth. Intone Adonai Melek three times as previously outlined.

Now image yourself ascending through the blue-violet Path of Tav. Pause to intone Tau three times on the note A.

Next visualize yourself entering the violet sphere of Yesod. You are symbolically within its radius. Intone Shaddai El Chai, the Divine Name attributed to Yesod. The notes are C-F#-F E-F# D#-F. The pronouncing is Shah-dah-ee A-yl Chah-ee. Feel yourself as immersed in a sphere of vibrating violet light as you intone it three times, and then give this meditation:

"Oh Thou, Mighty Power of Life; Thou art the sure foundation upon which the New Image of perfection shall be built."

Still remaining within the violet sphere, meditate on the four Keys before you that symbolize Tahoor, the Intelligence attributed to Yesod. Now intone Tah-hoor three times on the series of notes E-C-C#-D and give this meditation:

"Oh Thou, Mighty Power of Life, I see Thee truly as pure Spirit! Unchangeable in essence! Forever undefiled, no matter what the forms through which Thou pass."

Now in your imagination return to the sphere of Malkuth to symbolically bring the forces intensified back to earth. Once again intone Adonai Melek three times and finish with Ah-men. Perform the usual physical exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ten

(from the transcripts of class lectures by Ann Davies)

The Grades of Initiation represented by the ten Sephiroth on the Tree of Life actually diagram the gradually unfolding powers of the True Self through a human personality. You are following a tested initiatory method purposed to awaken you to Egoic Consciousness where direct guidance from the Third Order of our Fraternity becomes possible.

The Third Order, the innermost and the highest, includes Those Centers of Light Who are able to transmit the energies of the Divine Triad to the Sephiroth below. The Second Order refers to those who are able to receive Light from the levels of Tiphareth, Geburah and Chesed. The First Order is represented by the Grades and connecting Paths of the Sephiroth below Tiphareth. These are the Sephiroth of the personal man. The work of the First Order is devoted to preparing the vehicles of personality for receptivity to higher wisdom. It represents the first stages of initiation, with which we are presently concerned.

In the 1-10 Grade of Zelator the importance of earnest desire and zeal was stressed as essential to arousing the needed impetus for beginning our journey inward. The Zelator experience can be compared to a preliminary initiation in which we gain a better understanding of our relationship to the phenomenal world. Although the Zelator is primarily concerned with Malkuth and its fourfold subdivisions, he is learning to perceive all life expressions as part of a unified cosmic order; as activities originating from a single energy. We further came to realize that all sense knowledge of the four classes of manifestation is necessarily partial knowledge only and therefore unable to reveal the real potencies of the One Force.

Primarily we could say that the work of Zelator is concerned with physical reconstruction. It is important for you to realize that we do not dismiss one Grade when we enter a higher one. Until the Great Work is completed and we become liberated adepts, we are not finished with the instruction outlined for any Grade. Even after liberation, adepts utilize the forces related to all the Sephiroth. They focus their consciousness in some particular Sephirah if the needs of their work require its special qualities.

So, do not make the mistake of dismissing the work of Zelator as we go on to the 2-9 Grade of Theoricus. The need to strengthen and purify our bodies through correct habits of diet, breathing, etc. continues until physiological reconstruction is complete. It is through continual attention to this so-called "gross work" that we develop special skills in controlling the functions of the physical body that are needed for more advanced work.

The 2-9 Grade is a further stage of this preparatory work of the First Order. Now the emphasis is shifted to the psychical nature and our attention is given to methods that will purify and upgrade our auto-

matic responses and reactions to life. As a Theoricus our concern is to become more consciously aware of responses that are not in harmony with the goals of the Higher Self.

As we gain in understanding about the true nature of the reproductive energy we realize how important it is to react constructively to its various manifestations. The nerve force which ordinarily stimulates the reproductive centers can, with correct knowledge and attitude, be directed toward awakening the higher centers of spiritual perception. As we have often been told, this new direction for the reproductive energy is dangerous unless we have cultivated the right attitude toward sex. Your responses to it must be genuinely reverential if you are to 'borrow strength from the eagle' to complete the inner organs that link you to higher planes of wisdom and of Light.

Thus our work in the realm of Yesod prepares us to receive more intense energies in later stages of unfoldment. It prepares us by purifying the responses of the vital soul level of personality, although in this Grade the work of purification is only begun. Before it is complete, all the Sephiroth below Tiphareth must be under the conscious dominion of the Egoic Self.

Right now we are concerned with acquiring knowledge that will provide us with the seeds for producing a better set of habit patterns in the automatic consciousness. Throughout all our studies the basic theme of unity has been reiterated; the unity that affirms a single source for all activities and things in the universe. What we must now undertake is to produce a new set of habitual responses and reactions to life based on this theme.

The unity of being denies that any expression of that One Source can be intrinsically evil. Any such appearances are but temporary effects of the adaptive process of cosmic evolution. Since consciousness itself is an evolving process it is our incomplete or partial understanding that allows us to misapply some of the powers which manifest through us. Misapplication brings pain and disharmonies that we call evils. But do they not serve as the goads that drive us to search for liberation?

Since an intrinsically evil or destructive force is incompatible with the unity of life, then it follows that every faculty and function of man has its right use and worth if only we can discover what it is. This discovery, in gradually unfolding realizations, is essentially what this work is all about.

The first thing we want to establish firmly in all our reactions to life is the realization that we are a center of expression for the Universal Mind. To do this we have to get rid of any feelings, responses, attitudes, habits of speech or action that suggest we have only separate personal powers to depend upon for carrying out our goals.

Within us is potentially <u>all power!</u> Our work is to liberate that power so that it can express freely in our personality life. Take the seed truth that you are a ray of the One Self and therefore potentially one with

All Wisdom and act it out! . . . elaborate it! . . . intensify it! by remembering it in every situation, relationship and problem that confronts you. What you will be doing is planting the seed and giving it nourishment with conscious remembrance until it becomes patterned in the automatic consciousness. We are liberating the powers of the Central Self; that Self which alone perfects us as a personality. Our goal is to act as a transmission center for powers from the inner causal plane out to the physical world.

We have seen that man has dominion over subconscious levels, and that right knowledge actually applied is the basis for putting this dominion into practice. Since subconsciousness is the real substance of every form in all the various kingdoms of nature, it follows that anyone who can modify its operations within his own personality may to some degree modify the forms of that same force operating in places not so intimately connected with his personality. Practical occultism rests upon this theory, which is verifiable by practice.

What this means is that because you can control subconsciousness by suggestion, as symbolized in Tarot Key 8, the extent of that control can be increased indefinitely. Finally, what we are learning to do is to read the book of nature. In Yesod our work has to do with gaining knowledge about the evolutionary process as it unfolds, first through the plant and animal kingdoms and finally through the mineral kingdom. To perceive the One Life, even when it is thickly veiled by the limitations of form in the mineral kingdom, is to realize the consciousness inherent in everything within the range of human experience.

Actually this perception is <u>remembrance</u> combined with comprehension. We recall stages of unfoldment that are impressed in subconsciousness. In the microcosmic world this storehouse of knowledge is impressed in the Jupiter center, represented in Tarot by Key 10. The remembrance of past cycles is associated with the awakening of this center, often called the abdominal brain. Here we should note the color identity between Key 10 (Jupiter-Kaph), pertaining to comprehension of cosmic cyclic activity, and Yesod. Furthermore Key 2, The Moon, whose sphere of activity is in Yesod, is of the same color as Chesed, sphere of the activity of Jupiter.

What does this color correspondence indicate? To remember past cycles of universal expression with the comprehension of Kaph is to understand how human life and faculties are related to them. This grasp of the higher meaning of natural laws is related to Chesed, a Sephirah of the Egoic Triad, because such grasp necessitates Egoic receptivity. Chesed is the Measuring Intelligence, indicating a level of knowing that understands the full meaning of the statement "God geometrizes", and is thereby able to share consciously in the formative processes of the Life-power.

The knowledge we gain in the Grade of Yesod is concerned mainly with preparing the subconscious level of us for reception of higher instructions as to the workings of nature. The vital soul forces of Yesod need to be understood as qualities that express in the Four Qabalistic

Worlds. These qualities or potencies are <u>your powers</u>, and the various levels upon which they express through human individuality are symbolized by the four Nines of the Minor Arcana.

Relative to the Qabalistic constitution of man, the 9 of Pentacles relates to the automatic patterns that keep the activities of our body consciousness functioning as they should. Basically, these patterns of body function were established throughout eons of the evolution of form. As we enter the Initiatory Path these basic patterns need to be brought to a higher and more efficient function.

Astrologically, the 9 of Pentacles corresponds to the second decanate of Virgo wherein Mercury and Saturn are the planets of influence. Thus Key 9, The Hermit, relates to this aspect of Yesod both by number and by sign. What you have been taught about Key 9 and the bodily functions of the Virgo area should be brought to mind in connection with the 9 of Pentacles. The Alchemical instructions related to Virgo have to do with the means by which we can bring the body processes of assimilation into increased efficiency, thereby extracting the Potable Gold or 'extra life force' of Yod necessary to supply the power needed for the Path of Initiation.

In relation to Assiah, the vital soul in Yesod is the substratum of consciousness which maintains the consistency of the laws of matter revealed in chemistry and physics. The 2nd decanate of Virgo is subruled by Saturn, the planet of stability and concretion. It is the relatively fixed and stable patterns of procedure in the astral substance that form the sure foundation of natural laws which are the basis of all physical phenomena.

The 9 of Swords represents the forces of Yesod in Yetzirah. Microcosmically this Key corresponds to the psychic-astral powers of personality that hold the automatic responses and reactions that we make to life. It is in this level that the main purification must take place, for herein the forces are most volatile and most subject to distorted formation.

Astrologically, the 9 of Swords corresponds to the 2nd decanate of Gemini, a Mercurial sign sub-ruled by Venus, Key 3. Correct use and direction of intellect and emotion is our means for transforming automatic response patterns at the Yetziratic level. Through right use of imagery we can begin formulating patterns based on our higher aspirations. Such right use of imagery (Venus), however, takes intelligent planning (Mercury). With a carefully thought out plan we can formulate imagery based on our higher aspirations and then vitalize it with the energy that is ordinarily dissipated in personality level desires, fear responses and the host of other impulses that usually take up most of our psychic energy.

We know that Yesod does not possess the discriminative faculty. It elaborates whatever it receives; it builds whatever it is given as a seed. Relative to the 9 of Swords, the Theoricus work is chiefly concerned with the destruction of errors in the psychic nature. The key

word given to this Minor Key is worry. However, the divinatory meaning includes the idea that the period of unfavorable appearances and worry leads to ultimate good fortune.

We could say that the 9 of Swords corresponds to the transition stage of Theoricus experience. It is the time when old responses are being altered. There can be much turmoil and chaos as the patterns we have grown accustomed to are seemingly swept out from under us. No matter how erroneous they may have been, the tearing up of the way we thought things were is always difficult. When truth begins to dawn and we are forced to let go of comfortable errors, this period of painful uncertainty follows as the old foundations begin to crumble and the new superior ones are not yet defined enough and firm enough to seemingly give us adequate support.

Remember that it is in Yetzirah that force released from one form is freed to be recoagulated into another. Patience is necessary at this stage because it takes time to establish the higher responses that will eventually link us to the spiritual levels of truth. By directing our mental and emotional powers toward the newly formulated patterns, vital soul energy is magnetically attracted out of old inadequate patterns into the new ones so that they, in turn, become automatic. But this time they are of a quality that will aid us toward the completion of the Great Work.

The 9 of Cups corresponds to the expression of Yesod qualities in Briah, the Creative World. Astrologically it is assigned to the second decanate of Pisces wherein Jupiter — Key 10, Neptune — Key 12, and the Moon — Key 2 are the planetary influences. These planets suggest the reflective, associative, preserving qualities of subconsciousness.

In the Qabalistic constitution of man, Briah corresponds to the mental vehicle which, when rightly developed, is able to receive and transmit energies from the higher creative planes. After the disruption, related to the 9 of Swords, a higher receptivity is achieved that enables us to receive from the cosmic level of memory in Chesed.

This receptivity is the result of acquired knowledge that is preserved in subconsciousness. The remembrance of experience in Yesod is the foundation in mental realms. Accumulated knowledge becomes the base for inner attunement to higher levels of related wisdom.

The High Priestess in Tarot Key 2, poised between the two pillars, exemplifies the equilibration of forces, the quieting of personal faculties that enables subconsciousness to receive impressions from above. Key 12, Neptune, depicts the mental stability that is able to receive higher inspirations.

What is important to realize in connection with the 9 of Cups is that basic knowledge is <u>essential</u> if we are to attract and <u>comprehend</u> higher wisdom. Right knowledge is the sure foundation upon which we can build a superstructure of spiritually received illumination. Like a cup we become; but a cup <u>formed</u> not only to receive but also to <u>comprehend</u> the ever flowing light and love from the heights of superconscious Truth.

The 9 of Wands represents the final stage of Theoricus preparation. It refers to work that comes after receptivity to the Briatic plane has been sufficiently established. It is the work of building the responses that puts us in touch with the Atziluthic plane of will-ideas.

Astrologically the 9 of Wands corresponds to the 2nd decanate of Sagittarius. The planetary influence is Jupiterian again, but this time combined with that of Mars. Mars, a fiery destructive vibration, refers, in this relationship, to a further comprehension of truth that is able to grasp the essentiality and beneficence of continuous destruction of form.

This aspect of the work could be called the building of a foundation of automatic responses and reactions that welcome change because one has understood its significance. To eliminate fear of change is to be free of one of the most binding chains that result from belief in the delusion of appearances.

After our basic storehouse of knowledge has attuned us to Briah we begin to receive further insights that help us to let go of our dependence on form. Then we are able to receive from the abstract levels of Truth in Atziluth. We become an instrument upon which the One Self can impress some portion of the Great Plan for the evolution and perfection of Planet Earth.

TECHNIQUE

For the practice this week, place before you the Tree of Life, Key 2 and the four Nines of the Minor Arcana.

Begin by visualizing yourself in the citrine portion of Malkuth; intone Adonai Melek three times.

Next visualize yourself ascending through the 32nd Path of Tav. Intone Tau three times, as before instructed, on the note A.

Now image yourself within the violet sphere of Yesod. Feel yourself permeated with its vibrating violet light. Pause to meditate on the four Minor Keys before you. Now, intone Shaddai El Chai three times and give this meditation:

"Oh Thou, Who art the link between all things; Thou art also the sure foundation that remembers and thus prepares me for conscious union with the Indivisible One."

Return once more to Malkuth in order to bring the intensified inner forces back to realization of their relationship to your everyday existence. Once more intone Adonai Melek three times. Finish by chanting Ah-men and performing the physical exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eleven

(from the transcripts of class lectures by Ann Davies)

Relative to the Great Work, Yesod is the foundation of right knowledge that prepares us for practice. Actually you have been building it throughout your many years as a Builder of the Adytum. It has not only prepared you to grasp the more recondite aspects of our work, but it also provides you with a sure support that will sustain you through periods of added pressure, and increased concentration of energies that Initiatory work always brings.

Just now, as a Theoricus, we are synthesizing what we have learned into the focus of a definite theory for practice. Important as it is, knowledge is only a preliminary requisite that helps us to approach practice with a carefully formulated plan. Practice alone builds knowledge into subconscious faculty so that it begins to influence every aspect of our lives; so that everything we do, everything we say, everything we feel becomes tinged with its truth.

We know that the automatic consciousness responds to whatever is sent down from above. It can build its patterns, its affinities, its storehouse of knowledge from nothing else. That is why it is so important for us to watch our every response and see if it actually does reflect our higher realizations of truth. This means all the time, not just when you are studying your lessons or performing formal practices. If the mainstream of your thoughts, acts and emotions counteract your Higher Mind idealisms, then not much of these will get incorporated into your foundation. At this stage of unfoldment, unless the automatic consciousness is continuously impressed with the 'New Image' it tends to revert back to the line of least resistance and act out, with most of humanity, the falsehoods about life that are still strong in the collective consciousness.

More and more we must free ourselves from bondage to the way things appear to be; from accepting the idea that these seeming restrictions are unchangeable. Often we have been told that all things are continuously moving and subject to continuous change. Then, no matter what the state of bondage or ignorance we may be experiencing now, it is not inevitable in the future.

Start with a careful analysis of some situation that seems to bind and limit. Analyze until you see it as the more or less natural outcome of some past misapplication of personality faculty. Accept the adverse situation as mostly the result of your own misuse of human creativity. Then you can go on to change future appearances by changing your application of the powers that express through you.

The way we use the power to create mental images is important here. We should use it to deliberately and persistently visualize, as clearly as our present knowledge permits, the New Image of perfected personality. As we do this we should also practice deliberately removing

our attention and imagery — as often as is necessary, and it may be quite often at first — from visualizing, thinking about or elaborating what we do not want to be or do or express.

In this practice we are obeying the two main tenets of personality transformation. Alchemically they are called Solve and Coagula. In terms of mental practice Solve is, first of all, the careful analysis that alerts us as to just what principles are being misapplied and manifesting as restriction in our lives. Often we hold back beneficent change because we have not yet sufficiently realized how we are feeding into subconscious response patterns that limit our expectancies and nourish feelings of personal inadequacy and lack.

The Coagula is the building up and vitalization of the New Image by acting it out more and more continuously. After we recognize how we have been keeping negatives alive with our thoughts, emotions and speech we can stop vitalizing them by refusing to act them out and thus removing our attention from them. We give our attention each time to the New Image. We direct the energy which used to express as negatives toward coagulating a higher realization of personality inspired by the enlightenment we have so far received in our years as a spiritual aspirant.

We all dream about receiving great spiritual illuminations and experiencing higher realms of existence; but unless we practice what we <u>already know</u> about enlightened personality expression <u>now</u>, we are not readying ourselves for yet more profound realizations of truth. So first we dissolve through a careful and honest appraisal of our present attitudes, responses and activities to see how clearly they approach the expression of our higher ideals. Then we are ready to coagulate with a deliberate use of creative imagination.

If you yearn to be an unobstructed instrument of the One Self you must image yourself as such an instrument! The work of transformation is a gradual work of adaptation; adaptation of present acts, thoughts and emotions to the principles of perfection as you have so far been able to conceive them.

What we should realize from these considerations is that the patterns we give assent to . . . the patterns we vitalize with our imagery and emotions . . . are those which form our Yesod foundation. If our foundation is still dotted with error — even though we may consciously reject it — it is not yet clear enough to receive the higher plane impressions that complete transformation into the New Image.

Among the elements, Yesod corresponds to air. What we have learned about this element and its associations should help us in formulating our theory for correct practice. Air is a medium for motion. It carries various vibrations (such as sound, light, color) from one point to another by reproducing them in its 'substance'. Its attribution to Yesod correlates with the associative, preserving, reproductive functions of this Sephirah.

Yesod is said to be the subconscious expression of air relative

may be porating

MEDITATIONAL ASCENT ON THE TREE: 11

to Tiphareth as its self-conscious and Kether as its superconscious expression. These three are all on the middle or consciousness Pillar of the Tree. Each is an expression of the Cosmic Life Breath. In Yesod that Life expresses through the reproducing, formative, transforming power which makes evolution of form and therefore evolution of consciousness possible.

To act as a mediator between some portion of Primal Purpose in Kether and Its patterning in Yesod we need to identify ourselves with the Ego in Tiphareth. We also need to understand something of the way the One Force involves Itself in Form.

The states of physical existence are beneficent expressions of law. We do not change basic laws in our transmutation work. Indeed, they are our sure foundation. What we change is our conception of these laws. By knowing and obeying them we can adjust our physical body so that it can synchronize with the higher spiritual planes. It is in this way that we become a channel for bringing new forms into existence that will aid in the evolution of consciousness on this planet.

Physical science has established the theory that matter is basically electrical in constitution. It has found that what we call matter is essentially made up of formless light. Scientists came to this conclusion through indirect experience. We can take these indirect verifications and use them as a basis for practice. Through analysis we can dissolve our conception of the physical universe. We can do more! Practice seeing everything within your sphere of influence as being made up of scintillating points of vibrating light. With your visualization faculty reduce form to its essence. Reducing it thus we go on to perceive how that One Force involves Itself in form.

In Yesod are held the patterns of all possible forms. Certain simple geometrical figures can be discovered in all natural phenomena. Basically these forms are the cross, the square, the circle, the pentagon, the hexagon and the octagon. All the manifold forms of the physical plane are based upon these simple figures. Their proportions contain representations of all force relationships in the universe. The lines and angular correspondences shown by these figures contain the principles upon which sound vibration, light and color, gravitation and magnetism depend. Wherever anything comes into physical being these proportions can be found. They can be detected as primal units in all the kingdoms of nature.

There is nothing accidental or haphazard about the way the One Force manifests Itself in forms. The formative forces of nature always follow a definite, orderly plan. Furthermore, forms which are the same in basic design show a corresponding similarity of function. We need to recognize this orderly process and learn to follow it. In this we will be working on the coagulation side. We will be building up our storehouse of knowledge concerning the basic relationships that underlie form.

Yesod through Tiphareth, the central Sephirah of Air. By identifying yourself with Tiphareth, by offering yourself as a mediator, by preparing

yourself with the requisite knowledge, and then by visualizing yourself as a transparent instrument, you will be obeying laws that will transform you into the Magician of Tarot Key 1.

Right now we are concerned with effecting certain alterations in our bodies that will make conscious attunement to centers of higher intelligence possible. The images that occupy us most frequently and most intensely are those which get most deeply impressed in Yesod. Therefore they significantly influence our thoughts, our responses, our emotions, our actions and finally the structure of our physical body.

The Tarot Keys we use and the Tree of Life diagram are symbolic figures which embody the very proportions, force relationships and correspondences that are found in all forms. Meditation and visualization with these symbols actually does help to adjust your vehicles, physical and finer, to basic harmonies in nature that will put you in touch with higher plane expressions of the same basic proportions and numbers.

From these considerations your practices and visualizations with Tarot and the Tree of Life should take on increased significance. The visualizations we do are designed to gradually modify the little lives in your body so that they can more perfectly harmonize with certain great rhythms and numbers in nature. These are already and always a part of our make-up. By consciously recognizing them with our attention we make synchronization with related rhythms on higher planes possible.

At this point let's make sure that we have a properly colored Tree of Life diagram for meditation and visualization. Enclosed with this lesson are two Tree of Life forms. One is plain for coloring; the other tells the correct Queen Scale color for each Path and each Sephirah. Part of the work related to Theoricus preparation is to paint the uncolored diagram as indicated on the other form so that you have it available for all future work.

TECHNIQUE

For this practice place your newly colored Tree of Life diagram before you. Also have ready the Ace of Swords and Key 0 as symbols of air.

Meditate upon the Tree for a few moments. Note that the red of Volition and the blue of Memory are blended in the violet of Yesod. The Vital Soul does indeed express such a combination. Now note that the violet of Yesod is opposite and complement to the yellow of Tiphareth. Violet reflects yellow just as the Moon of Yesod reflects the Sun of Tiphareth.

Look next at the symbols for air before you. Remember the importance of breathing and how stable, rhythmical, orderly breathing has a similarly stabilizing effect upon the body, the emotions and the mind. In air is a subtle essence that we breathe in with our physical lungs and with their inner plane counterparts as well. Through right breathing we control and upgrade the air elementals in our personality.

Breathe in the subtle essences that vitalize and perfect you; breathe out all that limits your expression of love, of unity, of joy and good will.

Image yourself in the citrine section of Malkuth and intone Adonai Melek as before. Next visualize yourself ascending until you are immersed in an aura of blue-violet, symbolic of the Path of Tav. Intone Tau on the note A.

Continue your symbolic ascent. See yourself in an aura of vibrating violet light as you intone Shaddai El Chai three times; then give this meditation:

"Oh Thou, Who art my unfailing support, I feel Thy strength within me, lifting me upward to conscious union with the SELF."

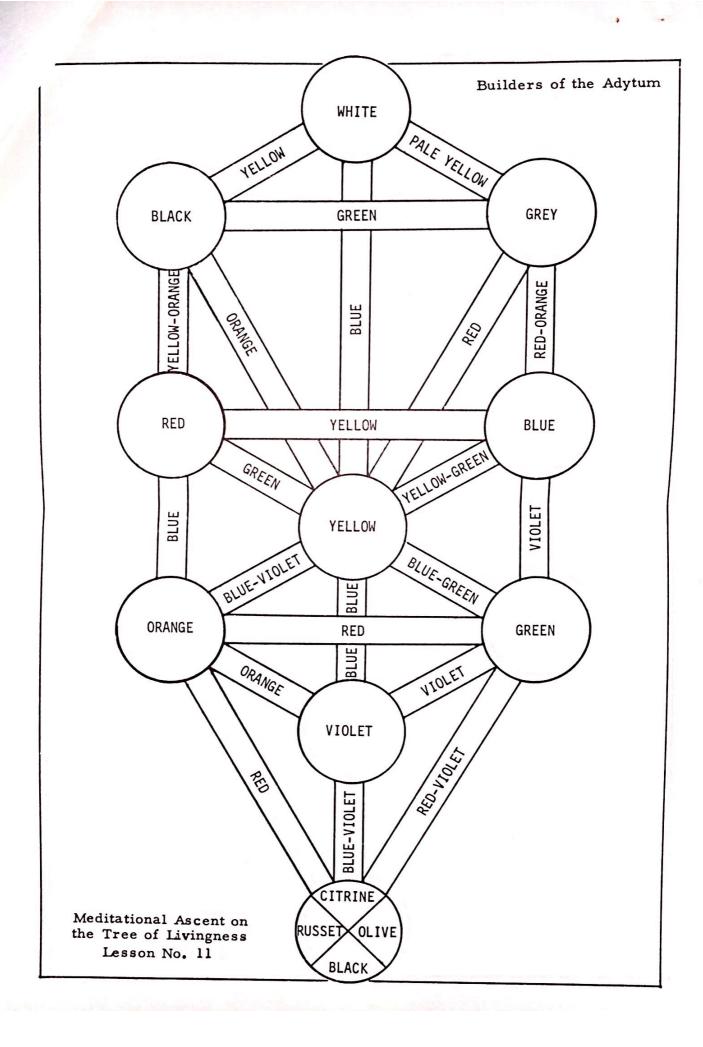
Return to Malkuth and once again intone Adonai Melek; then give this meditation:

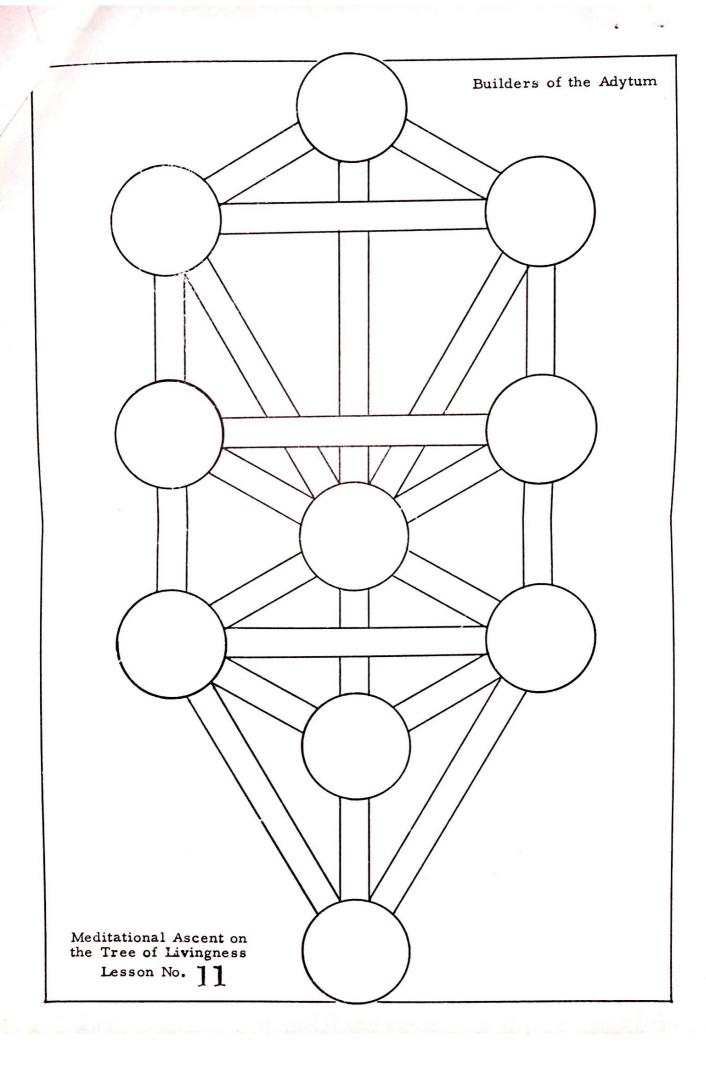
"Oh Thou, Lord of Earth, I see Thee now with newly opened eyes! I see Thee as the ever beneficent One, Who has prepared me to ascend yet another Path of Wisdom toward more Perfect union with the Self."

Finish with Amen intonation and the usual physical exercises.

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Attached: Two T. L. Charts





MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Twelve

(from the transcripts of class lectures by Ann Davies)

In our meditational ascent on the Tree of Life, the Path now open to us is the 31st Path of Shin. We were not ready to experience its qualities until we had received instruction in the Grades corresponding to Malkuth and Yesod. The understanding of natural forces we gained as a Zelator . . . the dedication to service we took in the 32nd Path . . . the knowledge of inner forces we received as a Zelator . . . have prepared us to enter the Path of Shin which joins Malkuth to the 8th Sephirah Hod.

The Hebrew letter Shin is that one of the three Mother letters corresponding to the element of fire. As a Path it is called sakel temidiy, the Perpetual Intelligence. This name refers to a realization of immortality that is unquestionable in its conviction. It is an order of knowing correlative with Key 20 as symbol of the 6th Stage of Spiritual Unfoldment; a stage that occurs just prior to the final liberation represented by Key 21.

As the link between Malkuth and Hod, the 31st Path is traversed early in our meditational ascent on the Tree of Life. Just as we found in connection with the 32nd Path, the qualities and experiences related to the 31st Path have a correspondence to both the early awakenings of the spiritual aspirant and to the final ripening of the perfected adept. The 31st Path leads to Hod, seat of human intellect. Although most of us are not yet sufficiently ripe to experience the fullness of the Perpetual Intelligence, we are beginning to free ourselves from grossly sense bound interpretations of life and death. At this stage of our unfoldment the realization is primarily an intellectual one gained through mental practices related to the fire of Shin.

Tarot Key 4 portrays the relationship between our reasoning and analytical faculties and the element of fire. In the Path of Shin our knowledge of Malkuth (physical forces) is subjected to that fire. What we are to grasp is the <u>reasonableness</u> of immortality even in relation to physical laws as expounded by material scientists. Many of them agree that although forms change continuously, the energy that vitalizes those forms seems to endure indefinitely.

By subjecting our knowledge of natural forces to this mental fire we come to realize that immortality of consciousness is not at all counter to the principles and laws upon which the universe is based. Although our realization at this stage is primarily a reasoned out conclusion, eventually it leads to the direct experience corresponding to the Perpetual Intelligence of Shin.

In this work we utilize fire to separate the subtle essence from the gross form; the immortal indestructible life from the transitory vehicles through which that life evolves. In the Grades we have so far passed through we became more effectively aware of our utter dependence on Cosmic law. By more effectively we mean with a more thorough grasp

of the implications that follow upon the idea that all our personal activities — mental, emotional and physical — are actually outworkings into the field of name and form, of the continuous, rhythmic interplay between totally impersonal, all-encompassing, cosmic forces.

Now we want to extend this awareness of our dependence on cosmic law to include the realization that death is an inherent part of the rhythmic cyclic expression of eternal life. We want to begin reacting to death as one facet of the continuous cosmic flow which evolves form and the conscious life within that form toward the goal of Primal Will.

Key 20 depicts the realization of immortality as an awakening of the personalized ego from the death that we call life. It is an awakening from a state of consciousness that is as a grave of confinement in its narrow and restricted interpretation of human existence. To tread the Path of Shin is to formulate intellectually the basis upon which the full experience of the totally liberated consciousness is unfolded.

Toward the fulfillment of this end we need to link our knowledge of the principles perceptible in nature with the teaching we have received about the true measure of man. It has been outlined for us in earlier instructions as the Qabalistic constitution of man. From it we learned to think of the individualized human ego as a complex of forces; to realize that our total consciousness operates on several planes of existence. By synthesizing this teaching with the indestructibleness of the energy that is life we come to perceive, ever more distinctly, that incarnate self-conscious awareness of the physical plane is but a tiny, confined portion of the potential awareness of which we are capable.

From this it follows that death on one plane is but a refocusing of awareness to another plane, so far as the egoic self is concerned. Death should be considered as the natural and beneficent process by which we are freed from a vehicle that is no longer serviceable or adequate. It frees us so that we can be born — or become conscious — in a less dense body that is not so confined by the limitations of earth.

This is a reasoned out conclusion grasped by the intellect in Hod. It is, admittedly, not very potent in counteracting the race fear of death if it remains only an intellectual realization. But it can be strengthened, as can all things, by practice. By mental practice we can take it out of the realm of mere conjecture toward the direct experience of immortality, which is the full realization of the Perpetual Intelligence.

Shin is a Path of Fire! The mental practice which brings us to realization of eternal consciousness is symbolized by the consecration with fire; a rite to be found in all ancient ritualistic presentations of evolving human consciousness. The consecration with fire represents intention—an act of fiery will—to express and utilize the forces that play through personality in a manner that is conducive to the accomplishment of the Great Work.

With the fire of Shin we begin liberating our conscious thoughts and subconscious responses (the man and woman in Key 20) from the

interplay between

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bonds of dependence on things — intellectual and emotional as well as physical things — which keep us bound to earth.

Through the practice of mental analysis we come to realize that what we call our personality is an ever-changing condition born of a continuous interplay between what the man and woman symbolize. With this fire we are able to see that the personality we had as a child, or twenty years ago, or ten years ago, or even one year ago, was quite different from the personality we express today. Were not your thoughts, your emotional ties, your hopes, fears, plans and goals quite different then?

Of course this is more dramatically true for you as a spiritual aspirant because the work we do tremendously speeds up transmutations. Yet even the personality of natural man is not a constant and unchanging thing. This realization of the transitoriness of personality, carried out to its logical conclusion, is what prepares us for our first real grasp of the immortality of the SELF.

When we remember that what seems to be our separate personal existence is utterly dependent upon impersonal cosmic forces and is not in itself a constant and unchanging state, we come to realize that the awakening to immortality will be an awakening on the plane of the Real SELF.

That Self, symbolized by the Angel Gabriel in Key 20, awakens the individual ego to His Presence when the usual states of personal consciousness are passive and receptive to Him, as are the human figures in Key 20.

The child of personality is awakened by the Angel to immortal consciousness through the power of sound! Through ordered, rhythmic sound inner senses are activated that make it possible for us to become consciously aware of other dimensions in which we dwell. This is possible when the man and woman (self-consciousness and subconsciousness) have unfolded the ability to be intensely receptive. There is in that idea a blend of the fire of will with the water of receptivity. These two elements are blended in the symbolism of Key 20.

As we lift our consciousness, receptively, to merge with Spiritual Fire, there is effected a heightening of vibratory rhythm, a quickening surge of will. The volitional force, rooted in cosmic fire, increases its intensity in our mind, our feelings, our power to do! The increasing intensity of fire gradually effects alterations in the structure and function of the physical body. As it partakes more and more of the essence of fire, all that obstructs the Vision of Eternity . . . all that veils the inner planes upon which we dwell . . . is consumed in a glorious conflagration. There stands revealed — absolutely and unequivocally — the immortal, eternal, undying SELF.

This is union with the Perpetual Intelligence. It brings full continuity of consciousness and liberation from the wheel of inevitable births and deaths. It is a state of being that is nearing completion of the Great Work.

Right now, as we enter the Path of Shin, this image of the full-ness of the Perpetual Intelligence should serve as the Vision to be unfolded; as the goal toward which we turn our mental gaze. Gradually the inner fire will free us from outer dependencies that keep us bound to earth. We will realize more and more distinctly that the 'I' we feel within us is, not only beyond the limits of the physical body, but beyond the limits of the emotions and mental processes as well. As this conviction grows in strength and clarity it harmonizes the interplay between our conscious and subconscious activities. Then the Angel awakens the new personality who rises with his parents as a member of the Fifth Kingdom of perfected adepts.

aura of

TECHNIQUE

The design of Key 20 is formulated to help us build up the necessary structures for the actual experience of 4th dimensional consciousness. During the period that you work with this lesson take time to look at or recall Key 20 as often as possible throughout the day. Also bring the idea to mind over and over again that 4th dimensional existence is part of your real make-up. Think of yourself as having eternal life here and now.

Just before falling asleep each night bring Key 20 before your mind's eye. As you contemplate its symbolism in this manner intend to be receptive to higher realizations about it than any you have so far been able to comprehend.

Upon awakening in the morning again bring Key 20 before your mental gaze. As you recall its image feel yourself to be a prepared and receptive vehicle capable of receiving the impress of wisdom from above.

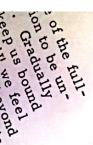
Be persistent and faithful in this practical work. You may forget it rather often at first, but eventually it will get patterned by your habit mind. Subconsciousness builds organism in response to deeply felt intention made powerful by repetition. As you practice daily, morning and night as outlined, you are gradually building cells into your brain which must be organized before the direct experience symbolized by Key 20 is able to be vividly and unmistakably remembered by the personal level of your consciousness.

For our first visualization practice in the Path of Shin place Key 20 and your colored Tree of Life diagram before you.

As you meditate on these symbols think of the fiery Life-Breath of Shin as the living conscious energy which is the essence of your beingness. It is that in you which is beyond the limits of time and space, beyond the limits of form and force. It is this fire within that links you to the inner planes upon which you dwell. Recognition and intensification of this fire is what will bring you to direct experience of the eternalness of the Self.

Begin this visualization in the citrine segment of Malkuth. Intone Adonai Melek as before and then give this meditation:

"Oh Thou, Lord of Earth! In Thy ceaseless rhythmic motions Thou dost veil Thy changeless Self."



Now image yourself in the 32nd Path of Tav centered within an aura of vibrating blue-violet light. Bring Key 21 before your inner gaze and then intone Tau as before on the note A. Remain centered in the aura of blue-violet as you give this meditation:

"Oh Thou, Eternal Self within! Let me be Thy servant! Prepare me to serve the Light!"

Next visualize yourself centered in the sphere of Yesod permeated with its vibrating violet light. Intone Shaddai El Chai as before, and then give this meditation:

"Oh Thou, Mighty Power of Life! Thy strength is my foundation whereon I build the Temple of conscious immortality."

Now visualize yourself in Malkuth once again. This time see yourself in the russet segment which corresponds to the element of fire. Merge the russet with the citrine vibration as you prepare to enter the Path of Shin. Visualize yourself ascending into an aura of brilliant, flamered, vibrating light. Thus centered in the 31st Path bring the image of Key 20 before your inner vision. Now intone Shin (pronounced Sheen) on the note C three times and give this meditation:

"Oh Thou, Who art the Holy One! Fill me with Thy Fire that I may merge with Eternity."

Return to Malkuth. Bring the fire of will into your everyday existence. Vitalize your aspirations toward spiritual unfoldment with the consistency of practice that impresses them in earth. Once again intone Adonai Melek, and finish by chanting Ah-men three times.

Perform the physical exercises as outlined earlier in order to bring the activated energies into your physical body. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Thirteen

(from the transcripts of class lectures by Ann Davies)

The meaning of the Hebrew letter Shin, V, tooth or fang, suggests an instrument for breaking down form. The action of teeth is very symbolic of the 'de-struction' aspect of the evolutionary process. We break up the form of food with our teeth in order to release its nutritional energies for 're-structuring' into our physical bodies.

Our work in the Path of Shin correlates with this function of the teeth in the assimilative process of the body. The adeptship which is our goal is a state of liberation gained through orderly, intelligent destruction of forms. An adept's ability to utilize superior powers and to express higher levels of consciousness is the result of having freed himself from the confines of limiting structures. These structures include mental and emotional ones as well as physical.

Destruction breaks up the frames or stress relationships that hold a form in shape. It frees the energy or life therein so that it can be incorporated into another form. This describes somewhat the universal method whereby form is evolved on all planes. It is through the continuous evolution of form that the life within that form is unfolded toward ultimate conscious reunion with the Universal All.

Your work in the Path of Shin is to break up the structure of forms that limit and confine; to release yourself from some narrow, restricted conception of things. We want to be free to perceive the universe from a more all-encompassing view. The 31st Path links Malkuth to Hod. As we tread this Path we will subject our physical sense perceptions to the fiery analysis which is destruction on the mental plane. Analysis helps us to reduce the forms of things to their essence. That this essence is fiery or electrical, even physical science tells us.

In the last lesson we came to realize that our definition of things, our thoughts, ideas and emotions of today are quite different from those we held at an earlier age. We could describe all these as different forms taken by the 'I' consciousness, which is itself restricted by none. These mental forms served as temporary vehicles through which the 'I' consciousness further developed the intellect of Hod.

Correlate this with incarnation in a physical body. The incarnating Ego is temporarily limited in its conscious perceptions by the physical senses. Through this focus of attention various faculties are unfolded. Just as we free ourselves from old ideas and definitions when they no longer serve our level of unfoldment in one incarnation, so the Ego Self frees us from a physical incarnation when it has served its purpose in the larger unfoldment of the enduring Self.

As a spiritual aspirant, treading the accelerated Path of Return, you have reached the stage of unfoldment where some of the limitations of incarnate existence can be transcended; some of the restrictions on your

perceptions can be lifted so that you can perceive and remember experiences in what is sometimes called the 4th dimension. It is the coffin of confinement to nothing but physical sense perceptions that we are working to open in an orderly, lawful manner. We want to be able to bring back conscious remembrance of our existence on other planes than the physical.

You are ready to perform the mental practices that lead to the actual experience of being, of knowing, of feeling, of acting beyond the limits of the physical body and its senses. The fullness of this experience is the Perpetual Intelligence of the liberated adept. But as with all liberating faculties, there are earlier realizations which gradually unfold us toward the perfected state.

You have often heard that our total selfhood dwells simultaneously in many dimensions. Our remembrances of dreams helps us to realize a level of awareness other than the physical, although dreams are usually grossly distorted versions of our actual experiences there. That there can be other dimensions of experience present right now of which we are totally unaware is correlated by phenomena with which we are familiar on this plane.

We know that radio, television and other invisible waves and vibrations inundate us all the time. We are totally unaware of their presence unless we have a suitable instrument tuned in to receive and translate their vibrations to the images and sounds that make an impression on our physical senses.

To experience inner dimensions and bring back remembrance of them likewise requires a suitable instrument tuned to receive and translate subtle vibrations. This is preceded by a destruction of certain formations that prevent inner sense perceptions from being 'registered' by the conscious mind.

We know that there are some human beings, not necessarily highly developed ones, who are able to remember experiences that originate on the etheric or astral planes. Sometimes they are able to deliberately focus their attention in this inner level. In most case these so-called psychic awarenesses are the result of leftover faculties from an earlier cycle of human unfoldment. That is why the usual psychic medium does not show a correspondingly well-developed individuality. This awareness, even in its leftover expressions, is the result of a different structural relationship between the physical body and its subtle counterparts that makes impressions from one to the other more easily transmittable.

The symbolism of Key 20 expresses the right method <u>under law</u> for awakening the inner sensorium on the higher arc of unfoldment which is our goal. Before this is possible the individual ego must have reached a certain development level. Our self-conscious intellectual faculties (the man) and subconscious storehouse of knowledge (the woman) need to have reached an adequate stage of unfoldment before the inner sensorium can be safely awakened.

The child in Key 20 is their progeny — the sum of their more enlightened interaction. He represents the personal ego who is aware of the Higher Self. That realization is made possible by the developed state of the two aspects of human consciousness. Subconsciousness must be clear enough of error to receive the higher impressions, and self-consciousness must knowingly act as the transparent, passive medium for the passage of higher Light.

It is awareness of the Higher Self that brings realization of immortality. From that level of identification one perceives that it is the lower vehicles — the 'not-self' — that is born and that dies. The Real Self is eternally.

The Angel in Key 20, symbol of the Higher Self, is personified as Gabriel. Although He is Archangel of the element of water, the name Gabriel is from the same root as Geburah, sphere of the activity of Mars and a Sephirah of fire. The Triad of the Higher or Egoic Self includes Geburah and Chesed as well as Tiphareth. There is indicated here that the will or volitional aspect of that Self is particularly active in the Realization symbolized by Key 20.

Gabriel is the Archangel Who represents God as Strength. He personifies the force working through us which originates in the volitional will of Geburah. The attributions to both fire and water in Key 20 indicate their blending in what is referred to alchemically as "moist heat". This relates to the action of Mars or volition through the qualities and functions attributed to the watery sign Scorpio. Note also that Pluto, the planet assigned to Key 20, is co-ruler with Mars in Scorpio.

In natural man, as in all nature, this force expresses as the reproductive drive. Gabriel is also the Archangel of the Moon, corresponding to the subconscious expressions of reproduction. In the Path of Shin this volitional energy becomes the fire that consumes; the fire that removes the veils which prevent us from experiencing the inner mansions of the Soul.

The correspondence to Scorpio should make us realize that it is identical in fire and strength to the reproductive drive in animals and men. It is that force sublimated from its usual utilization in the sphere of physical sensation; lifted up in the Path of Shin to energize the intellect in Hod. It is in this way that we prepare our mental faculties to rightly interpret and comprehend when the inner sensorium is awakened. For with that awakening comes impressions — some delusionary, some real—that must be known for what they are!

This ability to rightly interpret and comprehend is the basic difference between leftover psychism and the higher arc unfoldment from the level of the Ego. It is the developed individuality, consciously under the guidance of the Ego, who is able to separate the subtle from the gross, the true from the false, of inner perceptions.

Such an individual, even while still functioning in a physical body, can shift his center of awareness to other planes. Because he is actively

and knowingly one with the Ego, he shares that Ego's freedom from barriers of time and space and plane. To unite with the Self is to awaken to the higher planes of existence. To be a transparent, prepared personality vehicle for that Self is to be able to bring back remembrance—undistorted by passage through the levels where error yet reigns—of the higher planes which are our true and eternal Dwelling Place.

So it is the Angel who prepares us! From Him we receive the Higher Will of Geburah united with the Heart Wisdom of Tiphareth. They blend in Hod, the Perfect Intelligence, attributed to the Grade we are now approaching. We make of the intellect a transparent vessel for the Will and Love of the Angel. It becomes a focus for the Solar consciousness reflecting the color of the Sun!

In Key 20 the human figures are aroused from their graves by the trumpet call of the Angel. It is through sound vibration that the Higher Self awakens us to His Presence. As we tread the Path of Shin we are learning to direct the will force flowing through us in a manner that lets the Angel destroy barriers which keep us from conscious union with Him.

What is it that needs to be broken up? Mostly, for spiritual aspirants, it is the mental and emotional obstructions that keep us acting as if — despite sporadic affirmations to the contrary — we were but three-dimensional beings confined in our experiences, in our awarenesses, in our powers, to that which can be perceived through the physical senses.

As we symbolically tread the 31st Path we focus the fire of will toward breaking up these barriers. We do it by the mental practice of strong intention carried out in practice. We have to be alert and learn to recognize how we actually create and perpetuate these barriers through wrong habits of thinking, feeling and speaking. We will rid ourselves of them by consistently and persistently turning away whenever we find ourselves caught up in these errors, and by directing our attention instead toward the image of Key 20. Each time, image Key 20! Lift your consciousness up, up to the Angel and share with that level of you the immortal, eternal life.

If you persist in this practice, together with the visualizing of Key 20 first thing in the morning and last thing at night, as outlined in the previous lesson, you will gain insights on a level no words can describe adequately. United with the SELF, even though it be but a fleeting moment at first, you will experience something of the Perpetual Intelligence of the 31st Path of Shin.

TECHNIQUE

For this practice place Key 20 and the colored Tree of Life diagram before you. Another aid in these practices is to have the appropriate color card before you; the one that corresponds to the Path or Sephirah you are traversing.

Close your eyes and visualize yourself in Malkuth, pervaded by an aura of citrine light. Intone Adonai Melek three times and give this meditation:

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"Oh Thou, Lord King of Earth! To the opened eyes of Wisdom Thou dost reveal the ever-living Self."

Now image yourself within an aura of blue-violet for the Path of Tav. Pause to visualize yourself as the World Dancer within the ellipse. Intone Tau three times and give this meditation:

"Oh Thou, Eternal Self within; to know Thee is to serve life for in truth the two are One."

Now image yourself as entering Yesod. You are centered within an aura of vibrating violet light. Pervade yourself with that light! Now chant Shaddai El Chai and give this meditation:

"Oh Thou, Lord of life eternal! In Thy Self-renewing strength lies hid the secret of immortality."

Now visualize yourself returning to the sphere of Malkuth. Pervade yourself with the russet color and then merge it with citrine. You are now prepared to enter the Path of Shin. Transform the aura in which you are centered to one of brilliant red. Become Key 20! You are the Angel sounding forth the trumpet that awakens the personal self! You are the figures below also!

Now intone Shin (Sheen) on the note C three times; then give this meditation:

"Oh Thou, Spirit of Eternal Fire! Awaken me to Thy Presence that I may shed Thy light on earth."

Return once again to Malkuth. Bring the higher energies back to earth. Once again intone Adonai Melek and then chant Ah-men. Finish with the physical exercises as outlined earlier. ##

Lesson Fourteen

(from the transcripts of class lectures by Ann Davies)

As the lowermost channel on the Pillar of Severity the Path of Shin brings the qualities and forces on the lefthand side of the Tree to completion in Malkuth. The conscious immortality of the Perpetual Intelligence is the result of having incorporated higher spiritual forces into the physical body; that is, of having brought the forces represented by the Sephiroth and Paths above Shin into physical embodiment in Malkuth. In its perfection this completes the 'incorruptible body' that is liberated from the 'wheel of necessity' by an unobstructed vision of eternal life.

If we grasp well the importance of the work in this Path and persist in its practices we will be accelerating the embodiment of Spirit into flesh. The Spirit is the fire of Shin. Microcosmically the 31st Path completes itself in Guph. In this aspect it is a symbol of the fire ascending; it is the latent fire within, whose awakening and upward rise clears away obstructions, balances the Interior Stars and opens the inner senses to consciously receive from above. Thus does the fire ascending from Malkuth prepare the way for the fire descending from Neshamah through Strength.

In order to help you realize and visualize the work of the 31st Path more clearly we need to review one method of presenting the Qabalistic Constitution of Man. (See enclosed diagram.) For the purposes of this lesson the division of man into three great triads which resume themselves in the tetrad of Malkuth is most enlightening. When the qualities of the higher triads find full expression in the fourfold Guph of Malkuth, the embodiment of Spirit completes the incorruptible Temple of the living God.

The first and highest division is the Divine or Supernal Triad of Kether, Chokmah and Binah. These correspond to the Indivisible Self (Yekhidah), the Life Force (Chaiah) and the Divine Soul (Neshamah) in man. The three Sephiroth of this Traid express three aspects or qualities of Yekhidah, the essential Spiritual Self in all that is. Chaiah is the light of that Self from whence all life proceeds. Neshamah is the substance of that Self reflecting Primal Will into the planes of manifestation. It is from Neshamah that all intuitional reception of Divine Purpose emanates.

The second division is the Egoic Triad of Chesed, Geburah and Tiphareth. These three Sephiroth express three aspects of qualities of the Egoic Self in Tiphareth. Chesed is the memory of the Ego. It is that in us which gradually remembers that we are divine beings! Geburah is the will of the Ego. It is that in us which gradually gains control over the lower separative nature. Tiphareth is the self-awareness of the Ego. It is that in us which is able to receive higher abstract knowledge and form it into images that are intelligible to the personal levels of consciousness.

The Egoic Triad is the Mediator. It transmits the impulses from



the Divine Causative Triad above to the personal evolving Triad below. In this capacity the Egoic Sephiroth mirror the Supernal. The higher remembrance of Chesed, expressing as undeviating benevolence, mirrors the Divine Wisdom that is love. Superpersonal will of Geburah, expressing as undeviating justice, mirrors the Divine Understanding that is rooted in Primal Will. The self-awareness of Tiphareth reflects the Eternal Beingness of Kether.

The third major Triad is that of personality. It is made up of Netzach, Hod and Yesod: the desire nature, the intellect and the automatic consciousness. These three reflect Chesed, Geburah and Tiphareth in that order through the three Pillars of the Tree. (For the purposes of this lesson we are emphasizing the direct line of influence through the Three Pillars that flows from one Triad to the correlating Sephiroth in the Triad below.) Then, through the Paths of Qoph, Shin and Tav, the Sephiroth Netzach, Hod and Yesod complete themselves in Malkuth.

Through these same three channels we are ascending the Tree of Life in reverse order (Tav, Shin, Qoph). We are performing the work that opens Yesod, Hod and Netzach in that order to the influence flowing through the Pillars from the Higher Triads above. We have already tread the Path of Tav wherein our dedication to serve life opened us to receive influence through the Middle Pillar of Equilibrium that extends upward to the Crown.

As we tread the Path of Shin we are receiving the Consecration with Fire. The work of this Path gradually adjusts and attunes the brain consciousness in Hod so it is able to receive the intuitional influence of Neshamah that descends through the Pillar of Severity from Binah to the Bride.

In Key 20 the Angel is the Mediator. He is the Egoic Self within Who transmits intuition from Neshamah to the personal consciousness in Hod. The Angel gives 'form' to supernal abstractions by amplifying and intensifying them through His trumpet. The image-making aspect of the Ego gives form as the will aspect supplies the power that amplifies!

Since Gabriel, the Angel of Might, represents the Ego in this Key, emphasis is on the fiery will aspect which opens the Centers so that higher intuition can be registered in Hod. It takes a superabundance of will — the active energy of mind — to open the way for conscious identity with Neshamah! That will-force must be rightly conceived as superpersonal! It must be recognized as an energy that flows into us from cosmic levels through the mediation of the Angel. It is the fire descending.

The fire of the Path of Shin is the fire ascending. Before the personal consciousness in Hod is able to clearly register impressions from Neshamah, the work of the Path of Shin must have sufficiently adjusted and attuned the personal vehicles. When the fires meet and merge in Hod the personal ego receives some aspect of the <u>Principle of Embodiment</u> from the Divine Soul in Binah.

Take the three figures below the Angel as the Triad of Personality!

In this relationship the woman represents Hod, the personality Sephiroth on the lefthand or feminine Pillar of the Tree. She expresses the controlled, receptive mind, also symbolized by Key 12, that checks the associative flow of consciousness so that the lower mind becomes receptive to the influence from above.

The man, shown passive and adoring, represents Netzach the desire nature, intently aspiring to receive and transmit Light from above. The child is the transformed Yesod, able to receive the higher knowledge that frees personality from the delusion of separation and the limitations of three-dimensional life.

The Angel, who is the Higher Self, is preparing His threefold personal instrument to receive, register and transmit the higher knowledge that is being continuously broadcast by the Adepts and Masters of the Third Order. These Great Ones, Who serve as our Mediators, consciously focus and transmit the Supernal levels of Wisdom and Understanding. As we prepare ourselves we receive more and more of Their continuously offered Light.

The work we have outlined corresponding to the Path of Shin is part of your preparation. Through it you stir the inner fires that clear away obstructions to reception of the Higher Light. You prepare Hod to serve as a vessel for the Central Ego; prepare it to receive and transmit that Light to those who are yet more immersed than you in the graves of limiting error. Thus do you prepare to serve in the Work that is bringing the purpose of Primal Will into perfected expression here on earth.

What is it that brings perfection to earth? As receptivity to guidance from Neshamah is unfolded we come more and more into a full realization of the Principle of Embodiment related to Binah. To experience conscious, continuous identity with Binah is to be a Magister Templi... Master of the Temple. This is a level of Mastery which we will discuss more fully in the appropriate place. Here we should recall that it is a level of unfoldment wherein one is able to enter human life without the necessity of physical birth. Thus it is related to the fullest unfoldment of the Perpetual Intelligence which is said to be free from the necessity of physical birth and death.

The Master of the Temple relates to a level of unfoldment that has such a complete grasp of the Principle of Embodiment that there is a total control over the physical forces which form atoms and molecules into bodies. A lesser level realization of this principle refers to Adepts who are able to maintain the physical body many years beyond natural man by a control over the forces entering into the constitution of the physical, astral and etheric bodies.

A Master of the Temple is perfectly receptive to the Supernal Triad. It is to this level of knowing that we attune as we open ourselves to the influence descending through the Pillar of Strength. As the Principle of Embodiment is gradually realized and assimilated, the Perpetual Intelligence unfolds. Through it, conscious realization of immortal life is incorporated into the physical body, bringing completion to Malkuth.

Thus is the culminating Path on the Pillar of Severity the Perpetual Intelligence wherein knowledge of the Principle of Embodiment has completed the incorruptible body that is free from bondage to physical form and able to consciously experience existence in a continuously more unobstructed universe.

TECHNIQUE

For this practice place the diagram accompanying this lesson before you, together with your colored Tree and Keys 20 and 21.

Visualize yourself in Malkuth in the Grade of Zelator with the Paths of Tav, Shin and Qoph before you. Intone Adonai Melek and give this meditation:

"Oh Thou, Lord King of Earth! Let me enter the Paths that prepare me to know Thy Inner Source!"

Visualize yourself now in the Path of Tav, centered in an aura of blue-violet. Become the World Dancer in Key 21! Now intone <u>Tav</u> (Tau) on the note A as before, and then give this meditation:

"Oh Thou, Indivisible Self within! From the heights of Primal Will to completion in the Bride, Thou art One and Alone!"

Visualize yourself in the Grade of Theoricus, centered in an aura of violet light for Yesod. Intone Shaddai El Chai as before and then give this meditation:

"Oh Thou, Mighty Power of Life! Thy eternal laws sustain me as I reach upward to the Crown."

Return to Malkuth and visualize yourself in the russet segment; then merge it into citrine and give this meditation:

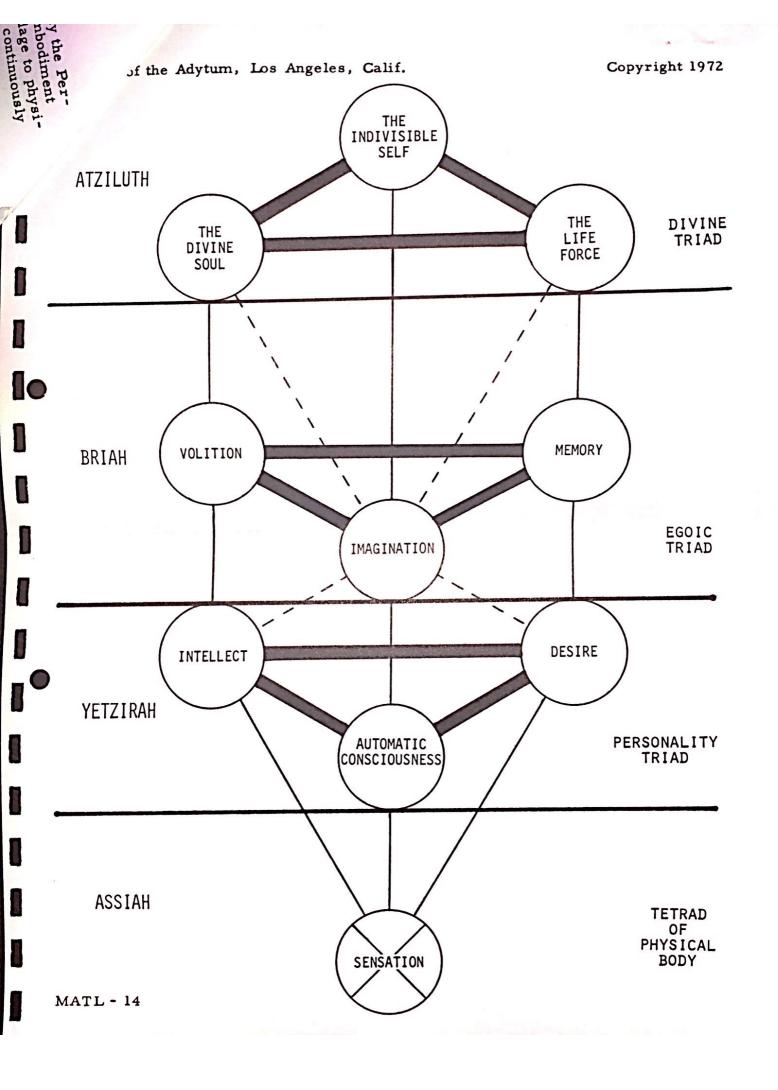
"Oh Thou, Lord of Earth! Let me enter the Path that prepares me for Supernal Understanding."

Now visualize yourself in an aura of brilliant red. Become Key 20 in all its details! Intone Shin (Sheen) on the note C and give this meditation:

"Oh Thou, Transmitting Fire of Life! Prepare me as a messenger for Thy perfecting work on earth."

Return to Malkuth by visualizing yourself in an aura of citrine and by intoning Adonai Melek. Finish by chanting Ah - men and performing the physical exercises. ##

Attached: T. L. Chart



Lesson Fifteen

(from the transcripts of class lectures by Ann Davies)

The second channel leading to the 3-8 Grade of Practicus is the 30th Path of the Collective Intelligence ascending from Yesod. We have reached the point in our unfoldment where the knowledge we received as a Theoricus needs to be synthesized into a definite plan for the practical work of Hod.

The 30th Path of the letter Resh is attributed to Key 19, The Sun, which is itself a collective symbol. In it are representations of all the forces and qualities that express through us and around us. Specifically, Key 19 portrays the regeneration of human personality by the Sun within the heart. This is what Alchemists refer to as the Operation of the Sun.

In Key 19, The Sun represents the Reincarnating Ego; the True Self of us which is a ray of the One Ego of all humanity. It is that in us which endures throughout the alternating cycles of incarnation and rest. Sometimes this Higher Self or Solar Angel within is called the thread soul because it collects, like beads on a string, the essence of experiences gained during active incarnations and transforms them during periods of rest into the faculties and qualities that gradually bring the individualized instrument to perfection.

In Key 19 the personal aspects of consciousness are pictured as children. Relative to the Great Work they represent the early stage of the cycle in which the incarnating Ego has entered the series of lives where conscious participation in his own liberation is possible.

On the Tree of Life the Path which represents this stage ascends from Yesod, which is symbolized by the fairy ring in Key 19. Before a human ego is prepared to enter the Path of Resh and participate in his own further evolution he must have 'built in' to his subtle enduring vehicles the needed knowledge and faculty. He must have completed the cycles of personal man as an advanced member of humanity.

In our method of unfoldment on the Tree of Life, acquisition of the necessary knowledge is represented by attainment of the Grade of Theoricus attributed to Yesod. It is this Foundation of knowledge that equips us to enter the Path of the Sun. Although the initiatory Path of accelerated unfoldment is possible for all human beings eventually, it is not open until the human instrument has unfolded the necessary faculties and qualities in Yesod, the fairy ring in Key 19. You should note that this Foundation resembles the wheel in Key 10 which relates to comprehension of the principles of universal cyclic activity. When an individual is duly prepared, then, like a plant in a greenhouse, intensified solar energy can bring him to fruition ahead of the normal season.

The wheel in which the children dance resembles in shape the Sun above. It is the Sun within, cycling through the seasons of alternating active and passive life, that has equipped the Foundation in Yesod with

the needed knowledge and faculty. It has brought you to a point of balance or completion as an advanced member of the Fourth Kingdom of nature and put you on the threshold of a new cycle that will take you to the door of the Fifth Kingdom. Thus do we enter the Path of Resh from Yesod, the Sephirah where we were given the necessary knowledge to equip us for further unfoldment.

The Ego within your heart is the Sun of your Solar system; the Sun who has cycled through many summers of active incarnate life and through many winters of seeming withdrawal into darkness. Like the sun in Equinox we reach points of balance that initiate either a season of active incarnate experience when assimilation of the last cycle is complete, or a season of assimilation when a cycle of active experience has reached its term. There are wheels within wheels in our unfoldment just as there are cycles within cycles of solar activity. We have greater and lesser points of balance and initiation into new cycles just as the Sun has greater cycles than the year, and in lesser cycle, rises every morning after the darkness of the night.

Thus can we perceive in the operation of the sun in the skies, the Operation of the Sun within the heart. It has brought us to an equinox of unfoldment as natural man, ready to enter the cycle of lives wherein we are prepared for conscious, intelligent participation in the Operation of the Sun.

As we ascend the Path of Resh we are synthesizing our knowledge of the True Operator in the Work of Regeneration. We are re-collecting the Self. The 30th Path and Hod, the Sephirah to which it leads, are both the orange of the Sun. It is recollection of the Real Self at the level of Hod that enables us to consciously participate in the work or regeneration.

As we re-collect the True Self and partake of Its wisdom, the reproductive power of Yesod begins to rise through the Path of Resh and energize the intellect in Hod. Yesod, sphere of the moon, is the elaborating power. In Hod this power begins to give definite shape and body to indistinct, vague, ephemeral ideas of what we are about. We begin to get a more distinctly outlined rational image of what it is we are working to unfold! What is it to be a Fifth Kingdom Being? What is the Operation of the Sun?

A Fifth Kingdom Being is one who knows <u>absolutely</u> what you recognize only vaguely at this point. He knows that the Real Self he feels within as 'I' is the 'I' of all humanity. He knows that Self to be the only Operator in the Work. He knows that from that Sun within radiates all the power, all the consciousness and intelligence that is needed to unfold seemingly separate rays of Itself to perfection.

It is this realization that we are working to make more distinct, and it is practice — repeated practice — that gives it elaborating, reproductive power. The more often we recollect and act after this truth, the more effective will become our participation in the Operation. We will open ourselves to the superinflux of solar energy that unfolds the flower of Fifth Kingdom Consciousness more rapidly.

The work is simple to state but takes practice before it becomes really effective. You are going to learn to use your seemingly personal faculties of intellect, imagination, reason and recollection to elaborate and enhance the idea that you are a Divine Being! . . . a ray of the One Sun of life and light! The more skillful you become in fashioning and elaborating this image of the New Creature, the more able you will be to assimilate an increasing 'wattage' of regenerating energy from the Sun. We project the light of the New Image to the best of our present capacity to make room for increasingly more!

The gist of our work in the Path of Resh is that in order to partake of the regenerating power of the Sun we must act <u>now</u>, in all ways that we can at present imagine, as if we were a reflection of that Sun! What are the chief qualities which let that Sun express through us . . . project Its light to make room for more? The thirteen Yods radiating from the Sun give us the answer. By their number they speak of Unity and Love.

Whenever we lift our hearts in love and devotion to the One Self from whom all individual selves originate, we receive from that source. It pours into us when we remember with surging joy and gratitude the miracle of Being! It pervades us through and through whenever we offer all that we do . . . all that we are . . . all that we have . . . to fulfill the purpose of the One Who reigns solitary in every human heart.

This is the wondrous truth about the Self. You need to rekindle the flame of wonder, of devotion and reverence toward the One Being Who transcends you and guides you and nourishes you and yet is you!

What is the rekindling of the flame of reverence but the recollection of that wondrous joy and innocence we link with the child? It is the devotion and confidence that the small child feels for his parents that we need to rekindle. It is his delight and awesome appreciation for everyday miracles that we need to emulate. Whenever you express such qualities toward the Divine Guide within, you let that Guide — Who is your Higher Self — act through your personality.

The Collective Intelligence of Resh is the collection of Divine qualities at the personal level of consciousness. We become open to receiving the light of these qualities whenever we remember to become a little child again. As we learn to project them into manifestation we make room for more! The more love and realization of essential unity of being we project outward toward others, the more of the regenerating, revitalizing, renewing energy of the Sun streams into the vehicles through which we are expressing.

Identify with the Sun! Let Its radiance glorify the children dancing confidently below! Like the sunflower in bud they are unfolding toward the liberated consciousness of the New Creature! Their liberation will be accelerated as your identity with the Sun grows in distinctness of outline and shape. The Sun within your heart waits patiently for the child personality — nourished through many seasons of growth, harvest and transformation — to wake up to His Presence so that He can pour out His light in ever increasing measure.

As you enter the Path of Resh lift your heart to the Sun! Let that Divine Presence within take the reigns of your life and lead you toward the glorious consummation of the Operation of the Sun.

TECHNIQUE

As you prepare for further ascent on the Tree of Life, I want to remind you again to begin this ritualistic work by establishing deep, rhythmic breathing. Also remember to intone Eheyeh, the Divine Name for Kether, at each beginning to affirm your linkage with the unifying Source of all.

We are now prepared to enter the Path of Resh which leads to the Grade of Practicus situated in the Sephirah Hod.

Place before you your colored Tree of Life diagram and Tarot Key 19. We will begin as before in Malkuth and reaffirm our passage through the previous Grades and Paths. Remember the power of reiteration! We do not leave the work of the previous Grades as we prepare to enter a higher one on the Path of Return. As we reaffirm our linkage with previous Grades in these practices, chanting the Divine Name or Hebrew letter just once will suffice to reactivate the linkage.

Begin by imaging yourself in Malkuth in an aura of citrine light. Intone Adonai Melek once and then say:

"Oh Thou, Lord of Earth! Let me discover Thee even in the densest robes of earth for Thy Glory is in all things."

Visualize yourself ascending into the Path of Tav, centered in an aura of brilliant blue-violet light. See yourself as the Dancer, whirling spirals in both your hands. Take time to feel the quality of each Path. As you intone Tav feel your linkage with that Central Presence; then give this meditation:

"Oh Thou, Center of Holiness within! Pervade me with Thy dominion! Free me from the shackles of slavery to things!"

Next visualize yourself in the violet aura of Yesod, standing firmly and confidently upon the Foundation of knowledge you have built through long years of seeking and aspiration. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Who art the Mighty One! Thy strength holds me and sustains me as I look upward toward Thy transcendent Light."

Visualize yourself again in the citrine aura of Malkuth, armed with a better understanding of the physical plane you gained as a Zelator. You are ready to ascend the Path of Shin.

Transform the aura in which you are centered to one of brilliant red. Feel yourself pervaded with the fire that prepares you to receive guidance from Neshamah, the Divine Soul of us all! Intone Shin and give this meditation:

"Oh Thou, Who art the One Fire in heaven and in earth; let Thy flames destroy all that obstructs my Vision of Eternal Life."

Now visualize yourself once again in the violet of Yesod. You are a Theoricus, prepared with knowledge to enter the Path of the Sun.

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Transform the aura in which you are centered to one of brilliant, vibrating orange light. Feel the light pervading you, washing you through and through with its flowing, outpouring lovingness; with its childlike eagerness and confidence in the guidance of a higher Light.

Now intone Resh on the note D three times (pronounced Raysh) and give this meditation:

"Oh Thou, Sun of my Soul, radiate Thy brilliance outward! Enfold Thy children in the love that brings us back to union with Thee."

Return to Malkuth and intone Adonai Melek in order to bring the higher forces back to the physical plane. Complete your work by intoning Ah-men and then performing the physical exercises as before instructed.

Lesson Sixteen

(from the transcripts of class lectures by Ann Davies)

The New Image of man we are formulating in the Path of Resh is to serve as a pattern by which the influence of the True Self upon your personality can be amplified in power and strength. As the Image grows in definiteness and detail it acts as a channel through which the Solar Self can communicate with Its personal level in Hod.

In Key 19 the Sun is the One Ego of all humanity whose vibrating rays continuously pour out the Light that regenerates the Divine Man within the vehicle of personality. That Light is love! You open yourself to its regenerating radiations by pouring out love to the world! Love holds the finer, more subtle solar emanations which unite us to the Wisdom of the Self.

The 5th Stage of Spiritual Unfoldment, associated with Key 19, represents the 'childhood' of the regenerated consciousness that is able to knowingly participate in its own further unfoldment. In our ascent on the Tree of Life this stage is correlated by our work in the Path of Resh. We enter this Path from the Grade of Theoricus, where we formed the Foundation for further unfoldment by acquisition of the right knowledge.

Yesod is the 9th Sephirah and 9 is the number of completion. Here it suggests completion of the foundation of knowledge that is necessary before we are able to synthesize that knowledge into the New Image of spiritual receptiveness. By number, Key 9, The Hermit, corresponds to Yesod. The Hermit is a symbol of adeptship and prophesy. A genuine prophet bases his formulation of future events upon an accurate understanding of principles. For us the New Image we are formulating in the Path of Resh is a prophesy. It is based on an accurate understanding of principles represented by attainment to the Grade of Theoricus.

Astrologically, Key 9 corresponds to Virgo and the assimilative process on all planes. Through a studious nature and mental discrimination (qualities associated with the Virgo type) you have already assimilated sufficient occult knowledge to have the necessary foundation for further work.

The assimilated knowledge corresponds, on the mental plane, to the deposit of 'potable gold' related to physiological activities of the Virgo area. Gold is a synonym for the Sun! It is also identical to the life-force of Chokmah-Wisdom, represented by the Hebrew letter Yod printed on Key 9. The Gold or extra Life-force assimilated is the base that must be present before the subtler, more intense and volatile Solar radiations, which enter through the heart center, can be sufficiently fixed to be comprehensible by the Mercurial mind.

Thus we enter the Path of Resh equipped with the base of understanding necessary to formulate our Image of the Fifth Kingdom Being. From earlier studies and experiences you know that a thing cannot become

manifest as an actuality until after it has been imaged clearly and in detail. The Collective Intelligence is the synthesis, of all we have so far grasped, into an image of our goal. It refers to the first relatively clear-cut mental formulation we are able to make of just what qualities, activities and states of consciousness are inherent in the New Creature.

This Image of the Goal of the Great Work cannot be completed without the Higher Light. It requires the influx and fixation of spiritual radiations into the sphere of personality. The more we are able to receive, the clearer becomes the Image. The more we project that Image — through actions, thoughts and feelings of Unity and Love — the more we receive. As the Image unfolds toward perfection through use, that perfection is reproduced in the physical body through the workings of the Law of Suggestion.

Now let's look with renewed insight at the symbolic Image of the New Creature portrayed by Key 19. Your ability to grasp universal principles as a result of long years of study and practice is symbolized by the Wheel of Comprehension upon which the children stand. It represents your attainment to the Grade of Theoricus: 'One instructed in Theory', Baal Ha Da'ath, הדעה הדעה, Master of Knowledge!

The children are the two aspects of your personality. They have been regenerated in power by this attainment and are duly prepared to participate in a new cycle of accelerated unfoldment. The Sun that is regenerating them toward becoming consciously Spiritual Beings is able to pervade them with Its unifying Love Rays because they have turned their backs on the wall of physical sense limitation.

Although that wall served its purpose by limiting and focusing consciousness toward distinct self-awareness in the cycles of natural man, it must now be known for the artificial, temporary structure that it is. Yet note that it is built of stone, an emblem of truth. Our false assumption that we personally possess such attributes as will, memory, etc. are based on true cosmic level powers. Part of what enables us to receive the regenerating spiritual vibrations from the One Ego is the practice of rejecting the personal origin of any of the forces that express through us.

By rejecting them as personal you accept the idea that a Superior Consciousness works through personality. You accept the idea that the Real Self within is the Self of all humanity. The boy of self-consciousness is making a gesture of this acceptance. However, acceptance alone is not enough! To give it the suggestive power that will transform your total personality you must put what it implies into practice. And it implies undeviating beneficence and lovingness toward others! It further implies that you will do all you can to promote the actualization of the Universal Brotherhood of Man.

The acceptance by your conscious mind of higher levels of being than personality enables the subconscious aspect of you — the girl — to reject the limitation imposed upon her when we believe that physical sense perceptions are all that there is. We free her to receive higher

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guidance through the inner senses which gradually open as our new idea of what human personality is begins to affect the composition of our vehicles.

It is in this way that we begin to build the body that links us to the Sun. As you practice the truth of Unity and Love it becomes patterned in subconsciousness. You find yourself habitually and continuously reaching upward for higher guidance in everything you do. Without consciously having to think about it you find yourself automatically reaching upward and inward for confirmation of ideas, for strength, for support, for love,— from a Source higher than your personality.

It is through the establishment of such an habitual attitude of loving, devoted, 'childlike' confidence in the existence and omnipresence of the Higher Light that we build a channel through which Its guidance and influence increases manyfold in our lives. This is the way that we become, on the planes of personal existence, the Perfect Image of the Self, able to serve as an instrument through which that Self can unfold some aspect of Divine Purpose here on planet earth.

The building, through practice, of an habitual attitude of loving confidence also helps to protect us from being unduly affected by the legion of errors about human nature and life that are still powerful in the collective consciousness. If you aspire to the Initiatory Path you must free yourself from responding to these false impressions in which human consciousness can get so entangled.

A strong pattern of confidence helps us to resist becoming inundated by such feelings as doubt, anxiety, futility and depression that wash over all of us at times. They are not the 'I'. Stop identifying with them by ever saying such things as "I feel depressed" or "I feel inadequate". We learn to reject them almost as soon as they rise as false impressions in the astral substance. They must not be propagated by us. We must refuse to give them the power of our attention. That is part of living up to our dedication to give power only to that which will lift up the consciousness of the human race.

The Light that lifts you to union with the Sun must come to you through the planes where such delusions still reign. That is why your foundation must be strong. It must be built with right knowledge and careful discrimination. You know that all such negative feelings are not the Real Self. Is it not your duty to refuse to express them and thereby weaken their hold on the rest of humanity?

So what have we so far formulated about the New Image? The fairy ring tells us that it is built on a foundation of knowledge that gives intelligent confidence in the reality of the One Ego. The 'boy' suggests that conscious acceptance of the unity of life, carried out in practice, does open us to the realms of higher wisdom. His acceptance frees the 'girl' to prepare the inner senses to receive that guidance. The practice of confidence and love will also help us to automatically reject any feelings or ideas that are out of harmony with our knowledge of the Higher Self. We focus our attention on building patterns of reaching with love and faith to the True Self so that we may become, more and more, Its perfect Image here on earth.

Now what does the Sun in Key 19 tell us about the New Image? The One Ego it represents is the active principle in the unfoldment of the Fifth Kingdom Being. The Sun has already unfolded the four kingdoms of nature; built the wall and the foundation in preparation for the actualization of His Perfect Image in the Fifth Kingdom Being. That Being already is! Those Who precede us on the Path and show us the Way are consciously and continuously one with the Sun. They are, for us, the members of the Third Order of our Fraternity.

Thus the Sun with a countenance, in Key 19, also represents our Elder Brothers on the Path; those Who guide us to union with the Sun. They mediate between the Supernal Triad and humanity. Consciously and continuously aware on the Egoic Triad level, they are the One Ego in Tiphareth because they know it. You are, too, but your knowing is not yet perfected. They continuously radiate Their Greater Light for us. We become open to receive it by practicing being what They know They are.

TECHNIQUE

The technique for this lesson will continue our work in the Path of Resh. As before, we will repeat imaging for the earlier Grades that prepared us for entering the Path of the Sun.

In Malkuth, center yourself in an aura of citrine light. You seek the inner realities that will extend your understanding of the universe. Intone Adonai Melek, and then give this meditation:

"Oh Thou, Eternal Spirit of Divinity! Reveal to me Thy Presence, even in the densest veils of earth."

Feel yourself as ascending. Enter the Path of Tav, where you are centered in an aura of vibrating blue-violet light. After intoning Tau as before, give this meditation:

"Oh Thou, Center of unchanging Light! Reveal the Holy Image that links me consciously to Thee."

Visualize yourself entering the violet aura of Yesod. <u>Feel</u> yourself pervaded in its vibrating violet light. Remember the importance of feeling in these visualizations, for it supplies the power! Intone <u>Shaddai</u> <u>El Chai</u> and give this meditation:

"Oh Thou, Preserver of the Law by which all things unfold; Thy workings hold the Secret that will take me to the Heights."

Return to the citrine aura of Malkuth and then image yourself ascending into the Path of Shin. See yourself centered in an aura of vibrating, brilliant red light. Intone Shin as before and then give this meditation:

"Oh Thou, Eternal Flame within! Let Thy fire wax brighter and link me with the Sun!"

Now visualize yourself once again in the violet aura of Yesod, prepared by your earlier work to enter the Path of Resh. As you ascend from the violet sphere, transform the aura in which you are centered to one of brilliant, vibrating orange light.

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Now image yourself in Key 19 in as much detail as you can. As you so visualize, think of the qualities of personality expression that are in harmony with the Image of perfected man. Now intone Resh (Raysh) on the note D three times and then give this meditation:

"Oh Thou, Sun within my heart! Reveal to me Thy Beauteous Image that I may reflect it for all the earth."

Return to Malkuth and intone Adonai Melek, offering all that you unfold to help bring perfection to earth. Complete the practice by intoning Ah-men and performing the physical exercises. ##

Lesson Seventeen

(from the transcripts of class lectures by Ann Davies)

In this lesson we complete our passage through the 30th Path and prepare to enter the Grade of Practicus. We should remember, however, that completion is a relative term. Just as there are wheels within wheels in the cosmos, there are Trees within Trees in the Qabalistic system of unfoldment. The 32 Paths of Wisdom that we follow upward and inward toward adeptship are operative on many levels. Not only is there a Tree of Life for each of the Four Qabalistic Worlds, but every Sephirah in every World contains a Tree complete with its 32 Paths (see accompanying diagram).

The evolutionary development point of every human being could be represented in this way. Every Path in every Tree corresponds to a stage in the unfoldment of human consciousness. Basically this represents the degree of spiritual truth one has succeeded in grasping distinctly enough so that it has become synthesized as a faculty or talent in the enduring vehicles of the incarnating egoic self.

For each of you, 'possession' of the 30th Path, this time around, will be in accordance with the Tree within a Tree in which your individualized selfhood is unfolding. The distinctness of your Image of the New Creature will be in harmony with your present ability to synthesize or collect innumerable realizations into a whole that transcends the sum of its parts. But realize well that human self-consciousness is indefinitely perfectible as an instrument for the transmission of Superconscious Light. The Path of the Collective Intelligence leads to the Perfect Intelligence which is the Splendor of Hod.

As an aspirant to the Initiatory Way, your unfoldment from whatever Tree within a Tree you have so far stabilized can proceed by geometrical progression. Once true aspiration awakens in the human heart, ascent through the Paths and the Trees can be tremendously accelerated. This greatly accelerated expansion of human consciousness may yet seem painfully slow to our time bound senses. It is effected by gradually raising the level of receptivity to Superconscious Light; and just as gradually and patiently stabilizing that level through practices which synthesize and assimilate it into mental, emotional and physical qualities that transform spiritual realizations into automatic activities of personality.

For example, when your realization of Unity with the Omniscient, Omnipotent Solar Consciousness is approaching stability, you will find yourself automatically reaching upward for Higher Light. When the problems and pains of personal life seem the heaviest, you will find yourself reaching upward with a loving, open, childlike confidence that you will receive inner guidance which transcends anything your personal intellect could offer.

We cycle through the Tree many times before we reach the Sephirah within the Sephirah that marks our actual entrance into the Fifth King-

dom. What is important to realize is that each of the 32 Paths represents a unique force or 'number' that has a direct correlation with the same force or number on every level of its expression. Your point of stabilized unfoldment does not limit your receptivity of light to that level. By putting yourself en rapport, through attention, with the specific force represented by some one of the 32 Paths, you open yourself to receive higher illumination related to it from Centers of Consciousness whose basic level of unfoldment is in a higher Tree than yours.

Indeed, it is by opening yourself to receive more intense vibratory frequencies than the one that is 'easy' for you now, that you gradually establish higher and higher points of stabilization. You fulfill your obligation to persevere in the Great Work by deliberately stretching to grasp something distinctly that at present you but vaguely perceive. At this point in your unfoldment your striving to give more form to ephemeral flashes of insight does seem like personal effort. But as you begin to realize and practice the implications of the truth that human personality is utterly dependent upon the One Life, you know that personal anything is part of the Great Illusion.

That practice helps you to stop struggling so furiously to understand. It helps you to still the inept gropings and aimless associations of the lower mind so it can mirror the Higher Light. It helps you to quiet the seething anxieties and painful insecurities of the emotional nature that act as a barrier to the influx of guidance from above. As Superpersonal Love and Strength and Beauty are able to get through to you from the Triad of the Sun, all these obstructions, built of delusion, begin to tumble down. You enter the inner stillness of the Sun within your heart.

Hod is your self-conscious vehicle, your mental body. Its Splendor is in direct ratio to its transparency to the Higher Light. It is through a growing faith in the One Life that the Solar Self is able to make an impression on your self-conscious mind. This <u>True Self realization</u> is what unites you to the One Ego and to Those individualized centers of unfoldment Whose consciousness is continuously aware on the level of Tiphareth or above.

That is another revelation of Key 19! The aspiring children are growing toward the maturity of liberation under the light of the Sun. They are within a ring of focused projection of that Light. They are within a protective ring of intensified Love and Wisdom from the Hierarchy of Light. For us this guiding Light is from the Masters and Great Adepts who represent the Third Order of our Fraternity. They are all consciously in union with the One Ego of all humanity. Because Their normal awareness abides in Tiphareth or above, these Great Ones act as conscious instruments of Yekhidah, the Indivisible Self, receiving the Supernal Will, Wisdom and Understanding in order to transmit it through Their consciousness to the human Kingdom below.

They pour out the Light of Their Love and Strength for all the kingdoms of nature. They focus that Light through human personalities prepared to receive it and send it on. The scope of Divine Will, Wisdom

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and Understanding that they are able to grasp is incomprehensible for us. They 'step it down' into a form graspable by the upper strata of prepared personality instruments.

The degree of your usefulness in the Hierarchical Great Plan for the redemption of Planet Earth depends upon your continuously increasing your capacity to receive and incorporate higher and higher intensities of Superconscious Light.

The personalities who are growing within the ring of the focused, intensified rays of the Sun are depicted as children to emphasize qualities that fit you for the Initiatory Path. Emulate the ideal child consciousness in eagerness, in expectancy, in openness to be taught, to learn, to believe, to obey! You have the background of knowledge by now to make your faith and your obedience something quite other than the overly credulous blind faith and the fear-ridden obsequious obedience of the unevolved!

Now you must reject the skepticism and false self-reliance of the separative intellect. It has served its purpose in building you a mental body that is discriminating enough and powerful enough to grasp the higher Wisdom and be able to translate it into mental forms that will aid in the Great Plan. Your intelligent faith in the reality and the availability of guidance from Beings who transcend you and yet are within you is what will open you to receive the focused and intensified Solar Radiations that lead to Rebirth into the Fifth Kingdom.

How does this happen? How can the qualities we have associated with the children in Key 19 transform us into the New Creature? By realizing that our present personality is far from its maturity and utterly dependent for its unfoldment on the One Life, we begin to make a pattern or image of this dependency that colors all our subsequent activities. When we realize what Unity of Being really implies, we offer our personality, in all sincerity, as an instrument for the purposes of the Real Self. It becomes a continuous thing with us to reach to the Higher with love and confidence and a deep, abiding aspiration to become a more adequate servant of the One Life.

The reaching upward with your mind and your emotions — sincerely and continuously and yearningly — makes a <u>deep impression</u> on your automatic consciousness, which is in charge of body building, maintenance and transformation. The 30th Path links Yesod to Hod! When the vital fire of Yesod ascends upward through the purified, confident, aspiring children of the Sun, they are regenerated with power. The awakened Saturn arouses inner centers to greater activity. It prepares the organ of thought — your brain — for its union with the Sun; the union that is the fulfillment of the Splendor and Perfection of Hod.

TECHNIQUE

For this practice we will repeat our symbolic unfoldment related to the Paths and Grades we have so far traversed and finish by entering Hod. In the next group of lessons we will unfold the qualities and realizations corresponding to the Grade of Practicus, which is situated in Hod.

Visualize yourself in an aura of citrine for Malkuth. Be sure to establish deep, rhythmic breathing before proceeding. Intone Adonai Melek and give this meditation:

"Oh Thou, Luminous One of Earth! Thy true Glory shall shine anew and bring joy to all the worlds."

Image yourself ascending into the 32nd Path of Tav! Centered in an aura of vibrating blue-violet light, become the central figure in Key 21. Intone Tau as before and give this meditation:

"Oh Thou, eternal and infinite and limitless Life! Thou art the Holy One, the Source that is the Goal."

Now image yourself entering Yesod, centered in a sphere of violet vibrating light. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Who art the Strength and the Foundation! Thou hast prepared me to be a servant of the Self."

Return to Malkuth as you prepare to traverse the Path of Shin. Image yourself ascending from Malkuth into the brilliant red channel that leads to Hod. Visualize Key 20 for a few moments. As you intone Shin, feel the vibrating fire ascend! Now give this meditation:

"Oh Thou, Breath of the Mighty Ones! Let Thy fire light up the darkness that I may know the Self!"

Now image yourself entering the orange globe of Hod. Intone Elohim Tzabaoth, אלהים צבאוח, (pronounced Ayl-oh-heemm Tsah-bah-ooth). This is the Divine Name for Hod. At this point intone it all on the one note D for orange. We will chant the melodic intonation later. The Path of Shin now opens into Hod! The reciprocity of energies between Malkuth and Hod can now proceed with the perfecting of an instrument for the Operation of the Sun.

Now center yourself once more in the violet sphere of Yesod as you prepare to traverse the Path of Resh. Visualize yourself ascending and then center yourself in the brilliant orange channel of the Sun! Image Key 19 in all its details!

<u>Feel</u> yourself as the Sun, the One Ego within the heart — loving and growing the children so they will mirror the Beauty of Tiphareth! Intone Resh (raysh) three times on the note D. <u>Feel</u> yourself pervaded with the spiraling orange vibration that is vitalizing you with aspiring, yearning, love-filled energy! Now give this meditation:

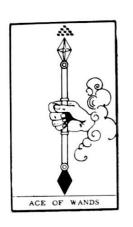
"Oh Thou, Sun of my Soul! I feel Thy light, Thy strength, Thy will! Most of all I feel Thy Love — the Great Power that unites my soul to Thee!"

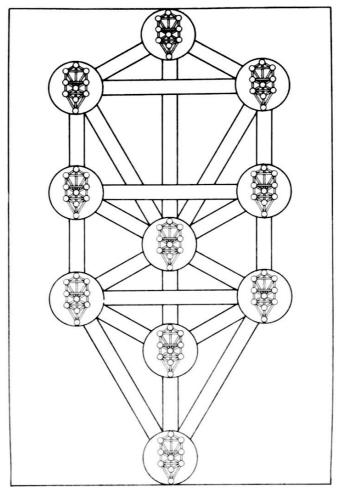
Now enter the sphere of Hod — brilliant orange spiraling through brilliant orange! Intone the Divine Name for Hod once again on the one note D and give this meditation:

"Oh Thou, Splendor of the Most High! Illumine me with Thy Image of Divinity, the Perfect One of earth."

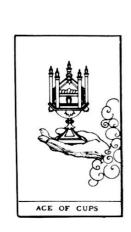
Return to Malkuth to symbolically incorporate the higher energies in earth! Intone Adonai Melek and then Ah-men. Finish with the physical exercises that help actualize the incorporation of spiritual energies in your physical body. ##

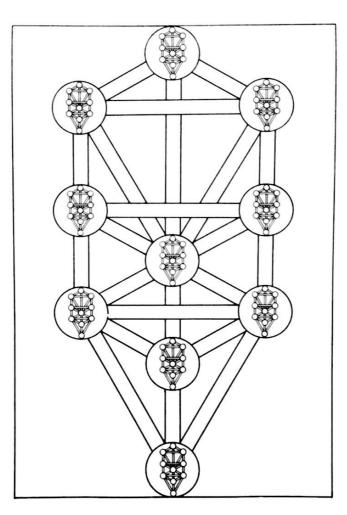
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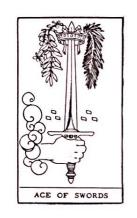


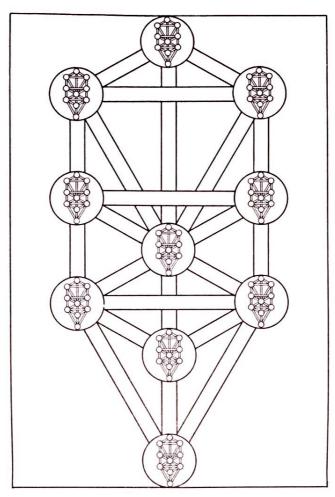
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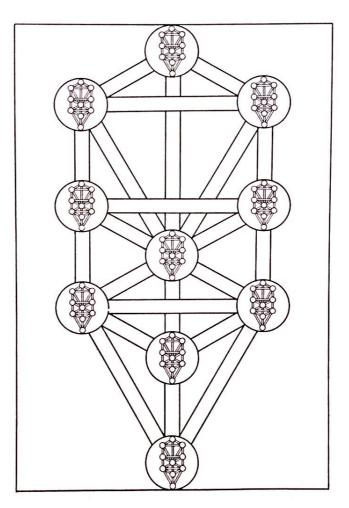




יצירה YETZIRAH WORLD OF FORMATION







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Lesson Eighteen

(from the transcripts of class lectures by Ann Davies)

You are now prepared to enter the Grade of Practicus. In our initiatory system it represents the 3rd stage of attainment situated in the 8th Sephirah, Hod. Thus it is referred to as the 3-8 Grade of Practicus.

Translated from the Latin, Practicus means 'one who practices'. As a personality level Sephirah, Hod represents your mental body, seat of the self-conscious objective mind. This suggests that the practices of this Grade are primarily mental.

Baal Omen, 17% אמן, is the Hebrew title of the 3-8 Grade. It means Master of Verity or Master of Faithfulness. This adds the suggestion that the object of practice is to confirm or verify knowledge gained in earlier Grades, in order to establish that intelligent faith which links personal consciousness to the higher planes of perception.

What we want to verify by direct experience is the essential unity of all things. To do this we must learn to perceive that unity in the diversity through which it manifests. The practices of this Grade teach us to 'separate the subtle from the gross'. Tarot Key 1, Mercury, whose sphere of activity is in Hod, symbolizes this distinguishing faculty of human personality.

Becoming a Master of Verity is really a growing intellectual awareness of the essential perfection of the universal order. Through one-pointed attention the Magician receives illumination from above which reveals the true nature of the garden below! Close attention focuses units of power. It intensifies the vibratory frequency of the brain so it is able to receive superconscious light related to the specialized object of attention. When you perceive the essential nature of anything, you will also perceive how it fits into the Whole.

We begin with the 'theory', emphasized in the previous Grade, that all forms in the universe are veils for One Thing. The basic principles of this theory have been verified by the findings of material scientists. They have demonstrated, through their methods of discovery, that all forms in the universe may be reduced to an essence that is best described as light or electricity. In our system of knowledge, light is the physical plane representation of the One Force.

From this it follows that manifestation takes place through the operations of that One Force. We must know something of how that One diversifies in order to follow the diversity back to its Unity. The basis of the formative process of the One is recognizable and graspable by the self-conscious intellect of man.

We do not discard the findings of science in our search. Indeed, we make good use of their carefully formulated discoveries about the workings of natural forces and phenomena. But because we are not



limited by their self-imposed barriers we can extend the truths they have perceived with the occult knowledge we have gained in our years of study. Their searching eyes have discovered that all natural forms reveal orderly, harmonious, geometrically identifiable construction patterns. Certain simple forms are perceptible throughout all the kingdoms of nature. Part of the practice for this Grade will be directed toward learning to recognize these 'signatures' in the structure of the actual physical objects that surround us.

This takes alert watchfulness and concentrated objective attention. It is mental practice of the most intense kind. By careful observation of the objective world we can establish an intellectual basis for the direct perception of Oneness, which is our goal. This intellectual grasp that is able to perceive the reasonableness and logic of Unity is important to establish. It prepares you for more than ecstasy when you have the experience of Union with all that lives. You will be able to comprehend its implications — to 'turn it back to earth'. That is, you will be able to translate spiritual awareness, when you experience it, into forms that will make a difference in life here on earth.

It is to this preparation that the work of Practicus is dedicated. We want to become a personality instrument finely enough tuned to be able to serve as a mediator for the spiritual levels above. The practices you will be given in this Grade have several purposes. One of them is to teach you to recognize patterns that are operative throughout nature and correlate these patterns with the universal principles of which they are representations.

This ability to recognize basic patterns is the key to real discrimination. It can help us to distinguish truth from falsehood — 'separate the subtle from the gross'. As occult practices begin to awaken your inner senses, discrimination is more important than anything else.

Key 1, The Magician, is a symbol of your discriminating faculty. When he is alert and discerning in you he protects you from accepting falsehood. When we learn to recognize basic form relationships that are operative throughout nature we are able to discriminate tiny differences with fine precision. Such ability gives us a standard by which to distinguish forms which are true representations of universal principles from those which are distorted projections of error in the race consciousness.

By building up this recognition of <u>principle</u> in form we are able to receive higher plane evaluations of our inner experiences. The more distinctly we recognize the relationship that exists between fundamental laws of nature and the forms which represent them, the more clearly will we be able to receive Higher Truth.

The experience of Unity with the Self, we are told, must come first before we are able to act as a direct channel for bringing higher light into manifestation. This is true because it is this experience that opens us to the Tiphareth level of Unity and Love. The work we are doing in Hod prepares us to participate in the transmission of Wisdom from that level. To do this effectively we must have a mental body

capable of grasping the processes whereby Wisdom can be manifested in form. Even if you have had mystical awarenesses previously — and most of you probably have — the illumination you will receive after this preparation will be another order of experience.

We are not working just to experience the ecstasy of Union with God! You have dedicated yourself to becoming an instrument through which the One Ego can transmit some aspect of Divine Purpose. This requires that you be structured for such transmission. All the mental work we will do and the practices we will perform in this Grade are aimed at preparing you to serve as a channel through which the Third Order can transmit Its Wisdom. You must not only be able to receive, you must also be able to project what you receive into forms that will help lift humanity out of bondage to error and false knowledge.

The practices we initiate in this Grade are all rooted in the self-conscious mind's ability to focus attention. You have learned the value of imagery as the gematrix of form. To be valuable in our work it must be controlled and directed. We can use our self-conscious ability to focus attention to initiate imagery that will link us to the Higher Self. Then all the practices in this Grade that follow will automatically be turned upward to serve the Hierarchy of Light.

The first practice, then, will be that of <u>acting as if</u> you are a channel for Tiphareth. Consistent practice builds faculty. We can see this principle at work in the development of skills of any kind. So we are going to begin the Work of Hod by practicing <u>being</u>, to the best of our present realization, a channel for the One Ego.

First we need to become aware of this superpersonal level by recognizing it. Don't just affirm that it is there; practice it! Mentally reach upward to that power. Make yourself aware that it is; that it is present in every detail of your personal life. You can call a tremendous influx of power into your field of influence by this practice.

A keen awareness of this power does not come all at once. Over and over again you have to call this idea to conscious attention. You have to remind yourself that this power, which can transform you into an adept, is continuously present and at work. All through the day recall to your conscious mind the idea that the One Ego of all humanity is the True Self of you. Remind yourself that your every mental state, act, thought, emotion, is a transformation of superpersonal, superconscious energy.

Go into yet more detail! Does not this mean that your every word, act and feeling has its source in that power? Then wouldn't you feel it more distinctly if you did all you could to express this exalted source as clearly as possible?

Conscious practice, persisted in, makes what we practice automatic. That much we know. The reaching upward to a source of power that is above your personality can become automatic. The expressing of superconscious realizations through your acts, feelings and thoughts can also become automatic.

In the early stages you will find that most of your attention is taken up in checking unworthy expressions. You have to become more aware of what you are doing, saying, thinking, feeling than you ever have been before. This is not the same as the subjective ego-centric concentration on the failings of the personality that so many people indulge in. The difference is in identity. You are not your personality. Your personality is an instrument for the Central Self. It may not be perfect now, but that is what you are about. The right focus of identity makes a tremendous difference.

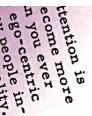
The more continuously you practice, the more power descends from the level which you have recognized as your True Self. You have turned over your personality development to that Self. Persisted in, this practice will lead to the establishment of an automatic, stabilized awareness of the Central Ego as the Real Presence in your heart of hearts.

Conscious surrender is the beginning, but we must carry out what it implies in everything we do. If the Real Self of you and the only source of power is within, then that is where you should seek everything that you need for the enrichment and fulfillment of your life and goals. This does not mean that you neglect the responsibilities of life. You begin living that life from the center.

Actual awareness of the Central Presence is something quite other than mere belief. As we begin this practice we have a strong sense of personal effort and aspiration. We seem to have to exert ourselves to perform these practices. But when the awareness ripens you know that you do 'nothing of yourself'. Yet, this seemingly personal effort that keeps you persisting in your aspiration is an unfailing sign that your personality is being worked on by the Central Self.

But there is more to the practice. When we turn inward to the center we find that the only word that expresses its quality is Love. If we miss love and what it implies we miss the most important thing of all. If anyone seeks power for personal advantage or glory the quest for the Stone is in vain. The Magician lifts his wand to receive power from above in order to perfect the flowers in the garden below. The flowers are the lilies of knowledge and the roses of love. Both must be equally unfolded. The acquisition of occult knowledge must be balanced by perfection in the art of love.

And, like any other art, the art of love is perfected by practice. Like any other practice, we usually fail in our first efforts at expressing this kind of love. Unqualified love toward all things, all people, all situations is a skill developed by practice. You begin by getting the feeling of love, by loving things that are easy to love — nature and its beauties, for instance, little creatures, babies, beloveds... Revitalize the feeling of love in this way by giving it new attention! As you continue the practice, start including the things, people and situations you don't love. Especially the people! The more difficult they are to love, the better material they make for this practice. Why? Because to love in this way you have to go beyond the personality and contact the Self, which is the Central Presence in all others, just as it is in you.



The water of Hod correlates with the fluidic quality of love. When we contact it through practice and offer ourselves as a channel for it, it begins to tinge everything in our lives. When you do become an open channel for this love, it will flow freely through you — to everything and everybody. It will pervade, penetrate and purify! It will unite, in perfect harmony, the vehicles of your personality and make them a fit vessel for the expression of that Inner Presence which is best described as Love.

TECHNIQUE

You are now a full-fledged Practicus ready to unfold the qualities and experience the realizations corresponding to the 8th Sephirah.

As previously, let's recapitulate the earlier Grade work that lead us into Hod. First visualize yourself in the Grade of Zelator, centered in a sphere of citrine. Intone the Divine Name Adonai Melek — once, as before instructed — and then say:

"Oh Thou, Beloved One of earth; in Thy infinite diversity I seek the Indivisible Light."

Image yourself in an aura of blue-violet for the Path of Tav. Intone Tau as before and say:

"Thou art the Cross of service that reveals the true purpose of life."

Image yourself in a sphere of violet for the Grade of Theoricus. Intone Shaddai El Chai and say:

"Thou art the Mighty One who sustains me all the Way."

Image yourself back in the citrine sphere of Malkuth and then transform it into vibrant red for the Path of Shin. Intone Shin and give this meditation:

"Thou art the fire that ascends from earth to complete the Splendor of Hod."

Now center yourself in the violet sphere for Yesod where the Path of Resh begins. Transform the aura of vibrating light in which you are centered to orange. Intone Resh and say:

"Thou art the Sun whose radiance illumines every point in space! Focus Thy light through me that I may serve Thee in Thy works of love."

Feel yourself ascending. You are now centered in a sphere of the same brilliant vibrating orange. You are linked to the Perfect Intelligence of Hod! Visualize yourself as the Magician; a transparent channel through which Superconsciousness can transmit Its messages to earth.

Now intone Elohim Tzabaoth (pronounced Aye-low-heem Tsah-bah-ooth). This time we will chant it on the notes E-F#-C-F-G#—A#-E-E-C#-A. Chant this Divine Name three times and then give your meditation:

"Oh Thou, Divine Presence within; as I reach inward toward Thee, I feel Thy love enfolding me, pervading me, purifying me, that I may serve as a fit Abode for Thy love and light on earth."

Return to Malkuth as before and intone Ah-men. Then perform the physical exercises in the usual manner. ##

Lesson Nineteen

(from the transcripts of class lectures by Ann Davies)

In this Grade we are taking up practices that, if persisted in, will lead to firsthand verification of occult theory. The basic theory concerns the magical powers of human consciousness. Man is the mediator for God! Man is the formative power! Because man has the mental equipment to consciously grasp universal truths, he is the means through which the One Life brings variations of Its basic principles and laws into actual existence.

As advanced Builders you have more than likely verified the creativeness of consciousness to some extent through practices such as those outlined in our very first course (Seven Steps). During the years that followed you have probably found that your successes very often worked out in ways that were disappointing to you and made you wonder why you wanted what you got in the first place. Yet whether your 'demonstration' worked out well or not, it should have shown you the definite relationship that exists between the predominant concerns of our mind and emotions at any given time in life and the circumstances that follow.

If you have seen this and have really been serious in this work, you have also realized that the <u>real riches</u> you gained from your early endeavors to bring desires to fruition had little to do with whether they turned out well or ill. The real treasure comes when you perceive the unmistakable line from past cause to subsequent effect and realize further that if it be true in the small cycle of one lifetime it must also be true within the larger life of our enduring selfhood. The formative power of consciousness <u>is</u>. It is always and continuously active. The quality of what any of us experience depends upon whether or not the predominant focus of our consciousness is in harmony with universal principles.

These realizations help to strengthen our faith in the perfect law of justice. We begin to understand that all our pains and sorrows are part of an eternal and universal striving for equilibrium. As our receptivity to the Light of the Real Self becomes more pronounced, the way we use the magical power of consciousness gradually and inevitably comes into harmony with the way things really are. Then we see that this is also true for the whole human kingdom. As humanity becomes more receptive to the Central Self, the way it uses the power of its collective consciousness will gradually come into harmony with the Truths of Unity and Love.

These realizations are important as we continue in the work of service to which we have dedicated ourselves. It helps us to maintain inner peace and confidence in the worth and value of what we are doing. In the face of so much seeming injustice, so much sorrow, so much selfishness in the ways of mankind, we need to maintain faith in the eventual fruition of our efforts. Love is! Unity is! These are undeviating truths. Our work is in harmony with these truths. With our more enlightened use of consciousness we are learning to impress forms in the



collective consciousness that will unquestionably help bring true Brothe, hood into manifestation on earth. The more consistently we continue with the practices of love and recognition of the Higher Self, as outlined in the last lesson, the more power will these patterns have to influence others.

Now, as a Practicus, you are in a position to utilize and understand the value of what you first came upon in Seven Steps on another turn of the arc. At that time you were told to make your aim very specific and rather immediate, and not try to work with something abstract like 'being of service' or 'illumination'. You see why, now, don't you? You needed to unfold certain skills and acquire more definite knowledge before you were ready to be a conscious and effective Servant of the Light. At that stage you needed to become acquainted with the powers of consciousness, but you did not yet have sufficient knowledge for more advanced work. We have to understand what being a Servant of the Light means before we can be a really effective one. Similarly, we have to know what we want to be illumined about before we can receive specific enlightenment.

As you have progressed in this work you have come to realize that all unfoldment is gradual to our time-bound senses. Your years of persistent aspiration have already transformed you, perhaps more than you realize. The ability to serve in the Hierarchical Plan for humanity is earned through such persistence because it prepares you not only to receive the higher forms of truth, but also to be able to apply them in ways that help lift the consciousness of all the world.

So, now, attainment to the Grade of Practicus represents a new arc of mental preparation for you. To become a conscious channel for the outpouring of Light from the Inner School you must have certain definite perceptions structured into your mental body. We are <u>Builders</u>, and to build intelligently we need to be familiar with the basic forms, proportions and rhythms that are operative throughout nature.

Water is the element attributed to Hod. It is the Water of Mercury, the Astral Fluid which is given shape and form by acts of mental attention. As a Practicus you are just beginning a work that will not be completed in this Grade. You are preparing for inner realizations which occur when you have succeeded, through practice, in constructing a base of knowledge within that is able to attract and hold related wisdom of a high order.

The construction work we speak of requires that you practice mental formulation. What you will formulate are abstract geometrical figures that are representative of fundamental stress relationships operative throughout the universe. Besides the thought-form building, we will perform experimental work. We will look for these figures in nature. They are the 'signatures' or 'characters' you have heard about before that are said to be inscribed on the mechanism of the world.

By recognizing them in nature you will gain a new realization of the way the One Power clothes Itself in form. Seeing them thus, you



tend to harmonize with them; to synchronize with the orderly, rhythmic process whereby form is manifested everywhere in nature. If you aspire to be an instrument through which forms can be produced that will bring in the New Age of Brotherhood, you need to recognize the basic laws of construction that are operative throughout the entire universe.

Obedience to Law is a prerequisite for success. Success also depends on your learning to separate the subtle, ethereal essence of things from the gross forms in which nature presents them to you. The work we are now beginning requires focused, directed, disciplined, discriminating use of the self-conscious objective mind. A Master of Verity becomes one through faithful practice. You may recognize a similarity between this practice and some that were outlined in earlier courses. The difference now should be in your more enlightened, intense and persistent application!

At this stage of the Work the intellectual, self-conscious, discriminating mind is the most active factor. We need to become more alertly aware of the fact that all natural forces proceed according to certain specific numbers and rhythms. Because they are part of our makeup they affect us every moment of our lives. They affect all the various functions of our bodies.

Although the living forces at work in assimilation, elimination and maintenance of chemical balance in the body are subconscious, we can, with the 'aid of Mercury', bring these activities into better harmony with their characteristic number rhythms. It is in this way that we effect the equilibration of forces that transforms our bodies into the New Image of perfected man.

The scientific world, particularly in the fields of mineralogy and botany, have found certain geometrical figures to be basic in all forms. Mineralogists have found the circle, the triangle, the square and cross, the pentagon and pentagram, the hexagon and hexagram, together with the eight-sided octogon, to be determining elements in the formation of crystals. Botanists have discovered the same figures in simple plant life forms. In higher plant life the relationships these figures represent can be seen in the way leaves, flowers and other parts appear on the plant. Even in the heavens these figures apply. Nebulae form themselves into solar systems through reciprocal activities that can be measured by the lines and angles they display. The same forms are diagrammatic of the law by which gravitation operates. They pattern the principles behind sound vibration both in pitch and volume. The phenomena of color can be expressed by these same proportions.

Basically, then, all force relationships in the universe are determined by the proportions shown in these simple figures. The important thing to get in mind as you begin this practice is that wherever anything comes into physical manifestation the proportions and relationships represented by these figures can be found. One changeless law of proportion pervades the universe. The idea behind the practice outlined herein is to make these geometrical forms so much a part of your consciousness that you will be able to recognize them even through the complexities of outward form.

The knowledge we will gain from these practices forms the intellectual basis for higher work. It is the inductive method of logic and reason that we employ. By careful discriminative gathering of data from a series of particular instances as we search for the signatures in nature, we can arrive at general or inclusive truths that apply throughout nature. We can then attune ourselves to rates of vibration in the universe of which we were totally unaware before. It is this aspect of unfoldment that will reveal the New Earth. Remember that the basic laws of nature which we will begin to perceive have always been. They were built up through long aeons in the evolution of the universe. They hold the key to the way in which the One Life clothes Itself in form.

With this lesson we will work with four of these basic figures (see enclosed diagram). The practice outlined herein extends beyond the time alloted for this particular lesson, so mark it well.

The four figures are: (1) a clear red equilateral triangle (2) a true yellow square (3) a scarlet red (a slightly orange and very brilliant red) pentagon (4) a dazzling white hexagon.

For this particular work it is a good idea to have a piece of black velveteen placed on the wall before you as an aid to visualization. Since Hod is a Sephirah of water and West is the direction assigned to this element, it is advisable to place the velveteen on a west wall so that you face West for this practice.

Begin with the triangle. Cut it out after painting it a true red and mount it on a black background. It is your model for the first week's practice. For one week concern yourself with this triangle. During a portion of your daily meditational period place this triangle before you as a focus for contemplation. For a few minutes just look at the figure with attention. Absorb its proportions, its color, its form, its number. Fill your consciousness with the triangle, but do not stare at it. We do not want the green after-image for the purposes of this practice. If it comes during practice, just wait for it to fade and then proceed.

After looking at your triangle for a few minutes, set it aside. Now look toward the black velveteen backdrop, or close your eyes if you prefer. Formulate the figure with your mind! As you hold your attention on the figure feel yourself open to an influx of power from above. Be sure you are breathing deeply and rhythmically.

In formulating any of the figures try not to have them smaller than the model you colored. If they appear larger, that is all right. Do not spend too much time at this in any one session. It is regularity that is important. If your mind wanders, reformulate the idea of the triangle. You are learning to manipulate the Astral Light into basic abstract forms and, like all other skills, it takes time and patience to accomplish. At first the figure may seem to refuse to come at all, or keep changing in outline, or be very pale in color. All you want, in the beginning, is to formulate it for a brief moment. You will find it improving as you continue and persist.

Spend one week with the triangle. Use it as your model each day for that week. Then take the other three figures in the order outlined and spend one week with each of them. After completing the fourth figure, return to the triangle and continue the practice as part of your regular occult work until you feel you have acquired the necessary skill. Symbolically we continue this practice until we enter the Grade related to Tiphareth, wherein Union with the Central Self transforms Hod into the "Perfect Realization of the Eternal Splendor of the Limitless Light".

As with all construction work, performing it at approximately the same time each day is beneficial to results. Remember, you are learning a skill! It takes confidence and persistence in the early stages. There should be no sense of strain in any of this. You are acting as the Magician — a mediator, an instrument. If the image does not appear, remain quiet until you feel it formulated.

What has just been outlined is the part of the practice which you perform during your daily meditational period. But this is only one aspect of the practical work for this Grade.

During the week you formulate the red triangle, seek that form in nature. We are learning to discover her signatures. By having these basic forms clearly defined in their abstract geometrical proportions you will be able to discover them more easily as they appear in the objective world around you. The week you visualize with the red triangle seek it as the basic proportion in specific natural objects. The next week, when your attention is centered on the yellow square, seek that proportion and number in natural forms. Proceed with the five-faceted pentagon and find it as the fundamental proportion in actual physical objects. Do the same with the white hexagon.

All four are truly fundamental forms. This practice will help you harmonize with them so that the universal principle they diagram is perceived by your conscious mind. It is in this way that you become aware of the definite relationship that exists in nature between basic geometrical structure and the function of the object based on that structure. For example, you will find that the function of objects which share the triangle as their basic proportion are definitely related. Forms built by man do not always have this harmony between form and purpose, so limit your observations and experimental work to such objects as crystals and plants. At this time it will be most beneficial for you to reread the four lessons entitled The Alchemical Process in THE GREAT WORK course.

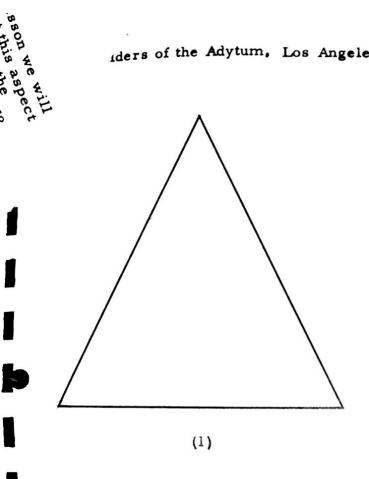
Look first in nature. Find these proportions in the natural objects that surround you. Then when you have recognized them in this way you can extend your realizations by examining elementary books on crystals and botany. Remember, the thing you are looking for is to perceive the similarities between objects that share one of these figures as their basic 'number'. There will be differences, but look for the agreements in function and other properties. Persist and you will be building inner structures necessary for more advanced work ahead.

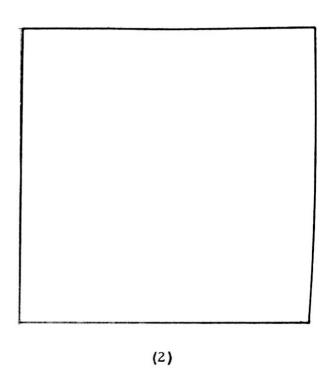
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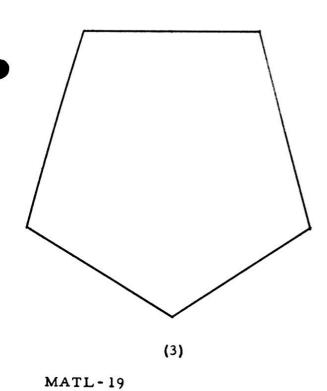
Since we elaborated an important practice in this lesson we will not outline a new meditational technique. But do not neglect this aspect of the Grade work. During your regular meditational period for the time alloted to this lesson perform the Technique outlined in Lesson 18.

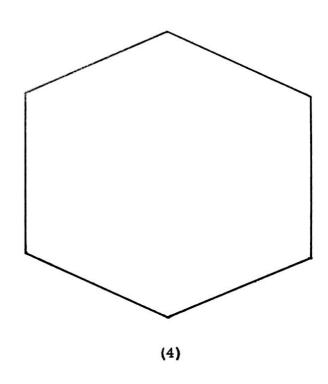
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Attached: Chart of Figures









Lesson Twenty

(from the transcripts of class lectures by Ann Davies)

In the last two lessons we have outlined practices designed to train you in more effective use of your mental faculties. What we are working toward is Qabalistically referred to as unfoldment of the Perfect Intelligence, Saykal Shalom, DDD DDW. In Hebrew, Shalom has many different shades of meaning. Besides perfection, it is used to express ideas of wholeness, completeness, fullness, peace and harmony. The idea of fullness is important here in relation to mathematical concepts. The Perfect Intelligence is the consequence of a 'filled out' completeness in number, measure and weight.

Human self-consciousness is able to measure. We can arrange things into orderly sequences and measure the relationships between the units of the sequence. In this way man has perceived the orderly activities in the world around him. This perception of dependable law has enabled him to elaborate, refine and extend the expression of these laws in the world of name and form.

That is why man is charged with the completion of the Great Work. When anyone succeeds in grasping the basic concept expressed by some law operative throughout nature, he can proceed to extend its application in diversities, elaborations and perfection that 'fills out' its potentiality in ways that nature unaided could never accomplish.

Realize anew the significance of the oft repeated aphorism that "nature unaided always fails". Man is an essential being in the whole universal process. The mental faculties of human personality are necessary instruments through which the Life-power perfects Its expressions on earth. Because you can observe, analyze, order, arrange and visualize, you can extend the possibilities and potentials inherent in nature. We are mediators for God! We are His messengers on earth! We are His means, His instrument, His 'invention' for unfolding, in actuality, the potential perfection and fullness of all that exists.

This influence of man in its positive, progressive expressions can be seen in all the kingdoms of nature. Through accurate knowledge, rightly applied, man has combined and elaborated mineral forms in ways that are the foundation of civilization. His knowledge and comprehension of the laws at work in the vegetable kingdom has enabled him to bring into actual expression potentials, in the fields of nourishment and beauty, that nature unaided could never unfold. The unparalleled beauty of the hybrid rose is an example of man's beneficent influence in the plant world. In the animal kingdom, again, we find the positive influence of man helping to unfold the rudimentary intelligence and devotional potential inherent in the creatures of that kingdom.

Of course, the Great Work is not yet finished. Man's ability to master and elaborate the forces and entities of the kingdoms below has been much misused and abused. All evil misuse is rooted in the error

of separation. It is the purpose of all our work to impress forms in the collective consciousness that will help awaken humanity to the grave responsibility it has, not only to other humans, but to all the kingdoms below. Our greatest gift, the gift of intelligent participation in the creative process, is also the greatest source of evil and danger when mistive process, is also the greatest source of evil and danger when mistused. The more clearly you grasp the magical power of your consciousness the more responsible you become to use it for nought but good.

The Grade of Practicus and the possession of the Perfect Intelligence relate to the development of skill. Through practices that you should recognize as similar to the scientific method, we arrive at unifying principles or laws. This is the deductive reasoning process. Through observation, categorizing and orderly arrangement of particulars we arrive at a principle which operates throughout the detailed expressions and thus includes or unifies them all. When a principle of nature is discovered it can be applied in ways that produce variations and perfections of the forms based on that principle.

This whole process can be compared to the Grades through which we are unfolding toward perfection. Your work as a Zelator corresponds to the careful observation of natural phenomena that is essential in any scientific field. Your work as a Theoricus correlates with the formulation of a theory or principle based on the observational work. Your work, now, as a Practicus represents the experimental stage that either proves the validity of the theory or shows that it needs to be modified or discarded. It is experimental work, in any field, that unfolds the ability to extend and elaborate the manifold expressions of the principle involved.

The four 8's of the Minor Arcana symbolize this experimental process which is related to the work of Practicus. The theory or premise that is taken as the basis for experiment can be compared to the 8 of Wands. Remember it is a premise arrived at because of previous work corresponding to the two Grades you have already passed through. It is a premise or theory formulated upon a firm foundation of knowledge.

Experimental work always has for its purpose the bringing of something into form. It may not be a physical form; it may be a conscious realization which represents the answer to an enigma; the concrete grasp of something we wanted to understand more fully. (Yet remember also that any new realization of truth tends to alter to some degree the physical structure of your body.) When we bring something toward concretion our work correlates with involution. We are bringing an idea grasped in its abstract principle level toward increased concreteness.

The 8 of Wands, then, corresponds to the idea or premise that is chosen to be elaborated or filled out. It is an initiatory act requiring a focusing of the content of consciousness on a definite project. The wheel suggested by the arrangement of the units in the 8 of Wands brings to mind the 'beginning of the whirlings' which is the initiatory symbol on all planes. The orderly sequential arrangement of these units suggests that the chosen premise is in harmony with the cycles of cosmic expression represented by Key 10, the Wheel of Fortune. It is the choosing of a project — an act of will — which sets processes into motion that lead toward concretion or completion in the phenomenal world.

Relative to our practices in this Grade, the 8 of Wands corresponds to the defining of the purpose toward which the practice is directed. We initiated the practice of Love for the purpose of bringing that quality into more distinct and full expression through our personality. We initiated the practice of reaching for guidance from the Higher Self for the purpose of making that guidance more definite in our lives. We initiated the practice of formulating specific geometrical shapes for the purpose of gaining skill in control of mind wandering; in manipulating subtle formative substance and in recognizing proportions, measurements and relationships that are basic in all form building.

The exoteric experimental sciences use the same methods as we do. Thus we can also represent their activities by the four 8's of Tarot. For a paralleling example let's take a scientist in the field of crystallography. Before he is ready for experimental work he must have behind him a background of knowledge inherited from those who worked with crystals before him. His years of study and observation in his chosen field correspond to the Grades of Zelator and Theoricus. When he is ready for experimental work he narrows or focuses his attention on some one aspect. He deliberately limits his attention to a specific project. This serves as the initiating will-idea which influences everything that follows in the experiment.

Let's say that our experimenter decides he wants to produce a perfect crystal cube. From his background of knowledge he chooses a substance which he knows to have the cube 'habit' as it is called. This choosing of a specific thing to be unfolded correlates with the 8 of Wands.

The next step in all experimental work is symbolized by the 8 of Cups. It corresponds to the envisioning of the ideal. It extends, elaborates and clothes the principle or will-idea of Atziluth. Note that in this Minor Key the arrangement of the units suggests balance of opposites and thus equilibration. Such a balance permits receptivity to the plane above. The four upturned Cups receive the will-idea from Atziluth so that the image envisioned is conditioned and limited by the principle or projected goal related to the Atziluthic plane. The idea here is that all envisioning of new innovations must be in harmony with the laws inherent in the principle upon which it is based.

The four downpointing Cups represent the projective aspect of Briah whereby the ideal image is projected to Yetzirah, the formative plane below. Relative to our experimenter in the field of crystals, the 8 of Cups represents his envisioning of the ideal; the perfection of the cube form. He contemplates it in its mathematically perfect expression, listing the qualities that a perfect cube must possess. He works out the degrees of its angles, its planes, points and axes of symmetry. His envisioning of the cube in its ideal state is conditioned by the laws governing all crystal formation in general and cube formation in particular. The four downpointing Cups correspond to the projection of this ideal as the 'model' that influences the way he sets up the conditions and controls the processes in his laboratory. The aspect of his work where all transformations from one state to another take place correlates with Yetzirah and the 8 of Swords.

The envisioning of the Briatic ideal is turned toward Yetzirah by the <u>desire</u> to manifest. It acts as the initiating influence that activates corresponding forces and entities in the Formative Plane below. Note that the units in the 8 of Swords are formed into a wheel, as are the Wands. Its active quality has a correspondence to the Atziluthic plane. Yetzirah is the field of change. It is here that dissolutions, rearrangements, transformations and reformulation of patterns take place. It should be apparent that the whole evolutionary process depends on this field of change.

Discrimination is a keyword in Yetzirah, which has the sword for its symbol. By the use of the sword of discrimination, acquired through receptivity to the planes above, errors and distortions are dissolved and the relationships between the forces and energies of Yetzirah are rearranged. In all magical work we have to learn to discard—with keen precision— all that is irrelevant, useless or harmful. In short, all that obstructs the actualization of our chosen goal.

In the division of the Tree of Life into the Four Worlds, Yetzirah corresponds to the Sephirah of the personality complex and therefore to the self-conscious powers of man. In the Tetragrammaton IHVH, the Vav, assigned to Generic Humanity, is also assigned to Yetzirah. Thus the experimental work of Practicus, related as it is to the thinking processes, has a particular correspondence to Yetzirah. Man is the formative power. Note in this connection that Mercury, the planet whose sphere of activity is in Hod, is assigned to the color yellow which is also the color of Yetzirah. Furthermore, the orange of Hod is also the color of Zain, the Sword, whose sign, Gemini, is ruled by Mercury.

Through the continuous process of trial and error, which is the basis of all experimental work, we are learning to eliminate any mental, emotional or physical expressions of personality that interfere with the unfoldment of the Ideal Image of Perfected Man. When the distortions and errors have been eliminated, the forms of Yetzirah offer no resistance to the downpour from the Briatic plane above. It now acts as an unobstructed channel through which the Perfect Image can be impressed into the structure of the physical body of Assiah.

Relative to our experimenter with crystals, Yetzirah represents the processes of trial and error that develop skill in performance. By actually trying out in his laboratory the theories he has become familiar with, he learns to control processes with skill. He learns to eliminate any distorting influences and provide the conditions and environment that allow the perfection inherent in the ideal to come into manifestation. Skill comes with practice. Only by trying out the methods, personally, did he finally get the knack of it. His actual production of the perfected cube correlates with the 8 of Pentacles.

Note that the units in the 8 of Pentacles duplicate the balanced arrangement set forth in the 8 of Cups. The perfected body of adeptship, or any perfected manifestation, is the <u>Word made Flesh</u>. It is the ideal incorporated into the structure of a physical body. This is suggested by the astrological correspondences to the 8 of Pentacles. It is

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MEDITATIONAL ASCENT ON THE TREE: 20

the first decanate of Virgo, an earth sign, ruled by Mercury and the sign in which Mercury is exalted. The exaltation of the Mercurial consciousness is the exaltation of what the Magician symbolizes. He is the Transparent Intelligence that permits the Higher Self to direct and control all the activities of personality. The stabilized and consistent expression of this Higher Self rule is effected when the Image is structured into the body.

Any completion is the beginning of a new cycle of unfoldment. We attain one height only to look toward the next. So with our experimenter in crystals. Through the skill he gained in working out the necessary processes to produce the perfect cube, he provided himself with further knowledge. The realizations he gained in experimental work led him to seek new heights. He worked now to extend further the knowledge and usefulness of the field in which he worked. Experimental work, completed to his satisfaction, became the doorway to more extended work.

Our larger goal is the completion of the cycle of natural man and entrance into the Fifth Kingdom of Spiritual Humanity. From what you have learned you should realize that this completion will be reached as the result of a cumulation of many lesser completions. We are complex beings! The full unfoldment of our potential becomes possible through the synthesis or unification of many unfoldments into a larger whole.

Through practice we learn to stabilize one ideal human quality after another into our personality expression. As this process of 'building in' truth continues, more and more of your personality responses come into harmony with the Ideal Image of Man. It is effected through a process of unification. You should note here that unification is not the same as simplification, which is of the past. Unification is the result of incorporating specific enlightenments into a unifying principle. It is the fruit of experience. It unites detailed aspects of knowledge into a transcending Wisdom that is greater than the sum of Its parts. It lifts you to another plane of knowing. Then it is that you find yourself united with the Self at the Center; the One Being who is eternally throughout all the transformations of earth.

TECHNIQUE

As we finish our work in the Grade of Practicus and prepare to enter the Paths leading to the Grade of Philosophus, remember that what we have outlined in this Grade is to be continued. The practices of love, of reaching to the Higher Self, of formulating the geometrical figures, should be continued until all such influence everything you do.

For this lesson we will again go through the previous Paths and Grades that culminate in the unfoldment of qualities corresponding to Practicus and Hod.

Place before you Key 1, the Tree of Life diagram, and the four 8's of Tarot. Meditate upon these symbols for a few minutes before you proceed.

Visualize yourself in the citrine aura of Malkuth; intone the

Divine Name Adonai Melek and then give this meditation:

"Oh Thou, Lord of Earth, Thy works bring all things to completion. Through Thee I find fulfillment."

Ascend the Path of Tav by visualizing yourself in a blue-violet aura. Intone Tau and give this meditation:

"Oh Thou, essence of stability, I rest myself in Thee."

Image yourself in the violet sphere of Theoricus; intone Shaddai El Chai and give this meditation:

"Oh Thou, Vital Soul of life, Thy Foundation is the platform for ascending to the Heights."

Return to Malkuth and enter the Path of Shin. Visualize yourself in an aura of brilliant red. Intone Shin and give this meditation:

"Oh Thou, Divine Flame within, it is Thy ever growing brilliance that illumines all the earth."

Return to Yesod so that you can enter the Path of the Sun. Visualize yourself in an aura of orange light. Intone Resh and then give this meditation:

"Oh Glorious Sun within — Who art my Real Self — guide me, lead me always toward a merging with Thy Light."

Ascend into Hod, a globe of brilliant orange. Visualize yourself as the Magician, the mediator through which Those Who are one with the Self can transmit Light to earth. Intone Elohim Tzabaoth and give this meditation:

"Oh Thou, Divine Soul within; the gift of Understanding, which perfects the sphere of Hod, is rooted in Thy all embracing Love."

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Twenty-one

(from the transcripts of class lectures by Ann Davies)

In our meditational ascent on the Tree of Livingness we now approach the Grade of Philosophus corresponding to the 7th Sephirah, Netzach. It is entered through three Paths which you are now qualified to tread. The 29th Path of Qoph links the body in Malkuth to the desire nature in Netzach. The 28th Path of Tzaddi establishes reciprocal activity between the Sphere of the Moon in Yesod and the Sphere of Venus in Netzach. The 27th Path of Peh takes the discrimination and skill you acquired as a Practicus to Victory as a Philosophus.

Note that Qoph is the first Path and Netzach the first Sephirah we enter on the right-hand Pillar of the Tree. Before we were ready to receive an increased influx of the dynamic power of this Pillar we needed to acquire the knowledge and establish the disciplines represented by the Three Grades we have so far passed through. In the Grades of Zelator and Theoricus, and in the 32nd Path which links them, we became open to receive the energies flowing down the Middle Pillar of Equilibrium. It is through right observation and knowledge that we learn to bring seemingly opposing forces into balance. The Grade of Practicus, and the Paths leading to it, prepared us to receive the forces flowing from the finitizing Binah through the Pillar of Severity. As a Practicus we came to understand the importance of limitation, discipline and discrimination for all who aspire to the Initiatory Way.

Thus, even though the 29th and 28th Paths begin at a lower level than the Sephirah Hod, they were not open to us until we had completed the work of Practicus. Everything we have so far accomplished was essential before we were prepared to enter the Path of Qoph which links Malkuth to Netzach.

The Grade related to Malkuth is that of Zelator. The zeal we aroused in that Grade was well grounded, so to speak. That is, it was primarily directed toward careful observation and gathering of data about physical plane phenomena. Now, through the Path of Qoph, that zeal is to be tremendously energized by lifting it up to the sphere of desire! Before we deliberately activate the emotional power of Netzach for our work we need the skill and discrimination we gained as a Practicus. The attributions to the 29th Path, through which this acceleration of zeal takes place, make it clear why it should not be opened prematurely.

Key 18 is the Tarot symbol for Qoph. Astrologically it is assigned to Pisces — the most intense, devotional, mystical and psychically sensitive personality type in the zodiac. In the previous course (Vibratory Powers of Qabalah) the need to balance these devotional Piscean qualities with the discrimination and mental alertness of its opposite and complement, Virgo, was discussed. (It would be advantageous for you to reread Lesson 74 of that course at this point.)

The <u>caring</u>, the <u>feeling</u>, the devotion to a cause of the Piscean

personality type are essential ingredients for anyone who aspires to the accelerated Path of Return. Without powerful involvement we lack the emotional intensity that opens us to receive and transmit the dynamic energies of the Pillar of Mercy. The forces of this Pillar, rooted in the Supernal Father and expressing Egoically as the all-encompassing love of Chesed, come to us on the planes of personality as strong, compelling desires!

Right now, as we prepare to tread the Path of the Corporeal Intelligence, we need to renew and review our understanding of Key 18. It is through this Path that harmonious interaction between Netzach and Malkuth organizes the very cells of our body into structures that are able to express the New Image of Perfected Man.

The Corporeal Intelligence of Key 18 refers to our body consciousness. Its title — The Moon — is a familiar symbol to you for subconsciousness. Here it relates to the fact that this bodily intelligence, which keeps our vehicles functioning as an organized, cooperating unit, is subconscious to us. Its co-ordinated, unified activities were built up in the past so that, ordinarily, we do not have to give them any conscious attention.

The Hebrew letter Qoph means 'back of the head'. It refers to the center in our brain called the medulla oblongata that acts as the connecting link between the higher brain centers of thought and intention and the actions that take place through the subordinate centers of the body. Qoph thus refers to that which links our conscious mental activities to the building, maintaining and transforming functions of the physical body.

It is through this central intelligence of our bodies that we impress a new and higher influence as we tread the Path of Qoph. But the way we impress it makes a tremendous difference! As we have already seen, through Pisces, Qoph also refers to emotional intensity. It is this that gives our consciously formulated intentions the power to multiply throughout the body consciousness.

Now this Path is the link between the Sphere of the elements and the Sphere of Venus. Furthermore, Pisces, the sign related to Key 18, is that in which Venus is exalted! Here is another reference to the 'quality' that carries our conscious mental intentions in an 'atmosphere' that influences the body-building entities most effectively. All these associations of Qoph to Venus, to feeling, to devotion, show us that the secret of how to give a clearly outlined mental image reproductive power is the intensity of feeling with which it is transmitted.

Netzach, Sphere of Venus, is on the <u>same level</u> as Hod, Sphere of Mercury. Indeed, in the Grades of our Order it represents a higher attainment than Hod. The qualities attributed to Netzach have been evolved from and balanced with the intellectual unfoldment of Hod. That is, Netzach refers to the higher human emotions; the truly human ability to feel compassion, to harken to the needs of others, to yearn to both give and receive love. It is a personality Sephirah, true, so that until per-

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fected it is tinged with personalized expressions and conditioned by personality oriented desires. But its power flows down from Chesed! It is to make Netzach a more unobstructed transmitter of the all-embracing Love of Chesed that the work related to the Grade of Philosophus is directed. In the Path of Qoph we are establishing the linkage through which this influence of Chesed can be transmitted through Netzach to be incorporated into the physical body.

It should be noted here that Netzach, in itself, does not relate to the so-called lower emotions. That is the name often given to uncontrolled human expressions of instinctual urges out of the past. They come into expression when the human level of Netzach-Hod turns itself downward to serve that which it should dominate; to serve that which makes man capable of acting 'beastlier than any beast'.

In one relationship the Path in Key 18 is a symbol of the whole cycle of evolutionary unfoldment. In another relationship it is a symbol of the accelerated Path of Return. In essence, of course, they are one and the same. The Initiatory Path is but a concentrated version of natural evolution. The Path ascends between a wolf — symbol of nature unaided, and a dog — symbol of man's cultural influence. The idea here is that our work in the Path of Qoph, which is directed toward accelerating the transformation of the body consciousness, is based on an intelligent balance between Nature and Art.

So far as our bodies are concerned, what we refer to as Nature has already produced a highly organized federation of cooperating entities—our body cells. It has organized them into processes that work together as a unit to keep our body functioning as it should. In the performance of the Great Work we avail ourselves of this wonderfully organized body consciousness by recognizing and obeying its Laws.

What Nature has already unfolded is our sure foundation. Upon it we shall build the Body of Adeptship by influencing it in ways that unfold the highest expression of which it is capable. This is the Art! Because you have persisted sufficiently in the knowledge and skill-gaining aspects of the Work, you are now in a position to utilize the laws of nature in ways that produce possibilities of perfection that nature alone could never achieve.

Note that 18, the number of this Key, can be read as Key 8, the law of suggestion, expressed through Key 1, concentration. This reveals both the method and the power. Key 8 depicts control over the animal consciousness accomplished through orderly, cultivated use of desire. Desire becomes aspiration when we devote it to the performance of the Great Work. There is no difference in the feeling! Aspiration has the same intensity and persistence, the same compelling, yearning quality as has any powerful desire. Thus Key 18, which depicts that Path which leads to the mountain of attainment, is related, through Pisces, to the exaltation of desire.

There is another correspondence here that can help you to perceive the principle behind devotion and desire at work even on the level of body consciousness. Organization, strangely enough, is the key word. Recall

that the Corporeal Intelligence refers to the organized, working together of the little consciousnesses that make up our body. They work together for the good of the whole. Their entire existence is <u>devoted</u> to a unified Cause of which they are a part. Every cell first is concerned with the needs of the group in which it toils. The group, in turn, works to make the organ of which it is a part function correctly. The organs and all other structures in a healthy body work together for the harmonious functioning of the Whole.

Thus on the body consciousness level the whole direction of these tiny existences is devoted to fulfilling the purposes and needs of the total body. In this sense the Corporeal Intelligence exemplifies the devotion to a cause that exalts desire by taking it out of the realm of selfish, separative considerations. In this devotion to the good of the whole can be seen the pattern that will eventually lead to the Brotherhood of Man.

Through this quality of devotion, consciously felt and directed by us, we open the Path of Qoph so that the Corporeal Intelligence, already highly organized by nature, can receive an influx of the infinitely higher Egoic vibrations which transform a natural body into the luminous body of an Adept.

TECHNIQUE

We have noted that the three Paths leading to Netzach bring the fruits of the three previous Grades into that of Philosophus, which is the final Grade of the First Order. Thus it represents completion of a cycle, as does the number 7. In this case it represents completed preparation of the personality vehicles.

Right now our emphasis will be on establishing a reciprocal current of energy in the Path which links Malkuth and our unfoldment in the Grade of Zelator to Netzach. Therefore our meditational work in this and the two following lessons on Key 18 will be directed toward establishing this interchange through the 29th Path.

Begin by visualizing yourself in the Sephirah Malkuth. Try to recall briefly some of the qualities we unfolded as a Zelator. See yourself as being pervaded with the olive segment which is attributed to water. It corresponds to that in the body which is brought into more perfect adjustment by our work in the Path of Qoph. Recall that, as a Zelator, the olive segment related to purification of our sense observations. The idea was that we needed to become aware of the way personal desires prejudice our concepts and conclusions. That aspect of Zelator work prepared us to ascend the Path of Qoph, where the intensification of the feeling nature makes personal prejudices and unrealistic desires a hazard toward fanaticism.

After visualizing yourself in the olive segment of Malkuth, try to see the Sphere of Malkuth in which you are centered in all four of its colors: citrine above; russet to your left; olive to your right; and a deep indigo below. Centered in this four-colored sphere, intone Adonai Melek, and then give this meditation:

"Oh Thou, Lord of the Elements, my quest for freedom began with Thee! Thy many-colored garments lit the spark of wonder-

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ment that becomes a brilliant flame."

Now feel yourself ascending into the Path of Qoph. Visualize yourself centered in an aura of brilliant, vibrating, red-violet light. Intone the letter-name Qoph (pronounced almost like the English 'cough') on the note B. Feel yourself pervaded with the red-violet light and then give this meditation:

"Oh Thou, Lord within my heart, lead me through the Path of Waters! Fill me with the feeling that reflects Thy Glorious Love."

Ascend now into the sphere of Netzach. Visualize yourself as centered in a vibrating aura of brilliant, luminous, green light. Intone the Divine Name for Netzach, which is Yod Heh Vav Heh Tzabaoth. At this point intone it on the note F# which is attributed to the color green.

Return briefly now to Malkuth to symbolically show that we have opened the channel through which the powers of Chokmah flow down into earth. Intone Adonai Melek once again and then intone Amen three times.

Finish as usual with the physical exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Twenty-two

(from the transcripts of class lectures by Ann Davies)

In this lesson we continue our passage through the 29th Path of Qoph which links Malkuth to Netzach. Note that this lowest Path on the Pillar of Mercy, together with the 31st Path on the Pillar of Severity, are positioned on the Tree in the area corresponding to the astral plane and the Sephirah Yesod. They serve as connecting links between the physical plane in Malkuth and the plane of the concrete mind or lower mental plane of Netzach-Hod. (See diagram, Lesson 2.)

To Key 18, Tarot symbol for this Path, is attributed the function of sleep. Its title, The Moon, connects it with Key 2, The High Priestess, who is the prime Tarot symbol for the powers of the subconscious mind. The related zodiacal type, Pisces, is said to be psychically sensitive... mediumistic... mystically aware. All these correspondences suggest that our work in the Path of Qoph is aimed at influencing activities which go on below the threshold of consciousness.

Memory is one of the chief powers of subconsciousness. For the purposes of ascent through this Path we need to extend our concept of memory and realize its many levels of expression. On the body consciousness level, the Corporeal Intelligence is really the synthesis of remembered activity sequences which keep the physical body functioning as a unified whole. This memory of nature has been unfolded to a high degree of efficiency through the regular processes of evolution. It serves as the backdrop upon which a higher evolution can be introduced.

Your personal memory, being a more highly developed stratum of universal memory than the body consciousness level, has natural dominion over it. Through the workings of the law of suggestion (see the Lessons on Key 8) this continuous line of influence is in operation throughout all levels of consciousness. By making intelligent use of your natural influence over the living forces which maintain the memory patterns of nature you can gradually upgrade the body consciousness so that it begins to attract the 'material' and structure itself into the 'forms' that enable you to consciously experience Union with the One Ego of all that lives.

The lessons on Key 2 in earlier courses outlined some of the basic laws of good memory. These principles are pertinent to our work in the Path of Qoph. Let's recall some of them briefly and see how they apply to activities whereby we begin to build the Mystic Temple of Perfected Man.

The requirements for impressing sense experiences in memory for easy recall, or the requirements for mastering a skill for easy performance, are based on the same subconscious activities whereby we influence the Corporeal Intelligence into transforming our bodies. The first requirement for remembering anything is to give that thing distinct, alert attention. Mastering a skill requires the same. Before any skill 'works of itself' it must have been given alert, focused attention at some time or another. (In the case of a born genius that time was undoubtedly a former life.)

You should be able to see the necessity for this requirement in treading the Path that leads to the height in Key 18. The bodily transformations which ultimately lead to liberation begin when the individualized Ego consciously and deliberately begins to participate in his own evolution.

Repetition is listed as another factor in making deep impressions in memory so that they can be easily recalled. Its necessity in mastering a skill is well known. We groove something into memory by recalling or performing it often. The more often the information is recalled or the skill practiced, the deeper the groove becomes and the easier it is to repeat. The consciousness that recalls knowledge or skills acquired earlier does so because it is able to re-enter the groove or track of that knowledge in the subconscious mental substance. This is what makes any activity automatic. And remember, by activity we mean mental and emotional ones as well as physical. How clearly and readily the automatic recall takes place has to do with the principles we are now enumerating.

With the spiritual work we are doing, repetition is particularly important. Compared to most human habit patterns the ones we seek to establish are 'new work'. They require devoted, persistent application because the greater number of patterns in the collective consciousness run counter to them. If we expect to impress higher, more skillful activity sequences on the Corporeal Intelligence we should see the necessity for repeated conscious effort at this stage of the work.

Another factor listed in relation to memory is that of recency. We remember things that happened yesterday more clearly than those that occurred a month ago, other things being equal. As it applies to the work we are doing we should realize that whatever is remembered or performed recently is given a boost in clearness and power. A skill not used tends to deteriorate in efficiency. A spiritual realization, once clear, becomes hazy if not regularly remembered. What this indicates is that we need to review, at regular intervals, knowledge and skills perceived or perfected in the past in order to keep them vitalized.

For example, you may have been successful in the practice of loving unselfishly so that you feel that it really does influence all that you do without your having to think about it. Or you may have succeeded in reaching for guidance from the Higher Self almost automatically before beginning any new enterprise. What the law of recency emphasizes for us is that even though we have been successful in forming constructive patterns for our work, we need to bring the purpose behind these practices back to conscious attention at regular intervals in order to revitalize them with conscious meaning and to refresh our understanding of their purpose in the performance of the Great Work.

Another important factor in the workings of memory is the <u>associative process</u> of subconsciousness. One recollection leads us, by this process, to other memories that are related or contrasted. As we ascend the Path of Qoph it has vaster applications for us. Your awakened aspiration as a Zelator, the knowledge of theory you learned as a Theo-

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ricus, and the skillful discrimination you developed as a Practicus have built you a storehouse of memory capable of greatly expanded, and at the same time controlled, application of this subconscious associative process.

We share the universal substance with all creatures. Just as we associate ideas with related ideas within the limits of the personal mind, we can associate personal knowledge with related super-personal wisdom. This necessitates unusual control of the associative faculty. We must learn to hold it to one facet of knowledge at a time. By restricting the field of consciousness to a specific area of knowledge we achieve sufficient focus to synchronize with its correlating superconscious aspect. Herein we should perceive one application of the discrimination we developed as a Practicus. We control the field of association by eliminating all that is irrelevant to the area of knowledge we have circumscribed for development.

The principle of <u>correlation</u> is related to that of association. In order to assimilate the superconscious realizations we receive, they need to be correlated with everyday experiences. That is, we need to perceive how they apply to our problems, relationships, attitudes and responses on the physical plane.

When we are able to apply a superconscious realization to the mental, emotional and physical activities of our personal life we are beginning to build them into our physical body. The living astral substance which holds our storehouse of memory and which is under our dominion begins to shape itself to accommodate the knowledge and skill patterns we are giving repeated attention to by living them. These patterns, in turn, influence the Corporeal Intelligence to duplicate them in our physical body.

For example, the structure of the hands of a great pianist are different from those of a non-player. His attention, knowledge, dedication and willing practice fashion memory patterns in subconsciousness which proceed to structure that knowledge and skill into the physical body. The changes in the pianist may not be evident from outward appearances, but his body has undergone alterations that brought it into harmony with the needs of virtuoso performance.

This is an important point to be remembered in the work of physiological transformation. Anything that has been sufficiently impressed in the automatic level of consciousness to be readily recalled has altered the body to some extent in order to accommodate that remembrance in form.

Perhaps the most important law associated with memory in connection with the Path of Qoph is that of intensity. We remember best what made the deepest emotional impression on us. Actually this feeling quality is what makes all the others really effective. Unless we care about something, we don't give it our focused attention. We perform the repeated practices necessary to learn a skill because it is important to us. We learn to control the associative process in meditation for the same reason. In other words, all the factors so far enumerated as im-

portant in this aspect of the Great Work are dependent for their effectiveness upon the degree of intensity behind their use.

If your desire and aspiration are not vivid enough you will not go through the disciplines of watchfulness, of repetition and review, of controlled association, with enough power to make them really influential. Without strong motivation you will lack the emotional intensity that is essential for the accelerated evolutionary Way.

That is why the quality of desire is said to be the Grace of God! For accelerated progress on the Path of Return, in any given lifetime, it is essential. Without intense desire, nothing you do can be really effective. With strong desire, everything connected with that desire is done with zeal and fire and persistence!

The Path of Qoph stems from Netzach, seat of desire. The Path itself, as we have seen, is associated with Pisces, one of the most intense emotional types in the Zodiac! In Pisces, Venus, creative imagination, is exalted. Imagery is vivid, extended and vital when it is devoted to a strong, intense desire!

The Path of Qoph rises from Malkuth toward Netzach! Relative to self-consciousness, it is the rise of interest and attention from physical sense reports of outer phenomena only, to concern with the subjective inner feeling aspect of things.

Relative to accelerated evolution, this Path has to do with the awakening of the inner senses on the higher arc whereby they become the medium through which superconscious intuitions are transmitted to the physical brain.

Relative to the body consciousness, Key 18 shows us the power that ascends. The crayfish resembles the Scorpion! The reproductive force rises from its ordinary habitat where it energizes physical reproductive activities only, to energize higher bodily centers. It is this power which ascends up the narrow path to the mountain top. In the body, that mountain correlates with the Mercury center where completion of the Adytum takes place.

TECHNIQUE

In this practice we continue our ascent through the Path of Qoph. You are building the channel which links the Kingdom in Malkuth to the Victory of Netzach.

One of the principles mentioned in this lesson was that of <u>recency</u>. Let's give a boost of fresh vitality to our rhythmic breathing exercise by recalling its purpose and importance to conscious attention.

As you breathe rhythmically in and out you are harmonizing all your bodies with the cosmic ebb and flow; you are harmonizing with Nature. As you flow with the Great Energies you become one with them; you become a channel for the Cosmic Will-to-Good.

Now intone the Divine Name for Kether (Eh - eh - hay - eh) three

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times. As you breathe in, visualize the White Light of Kether entering, pervading your mind, your heart, your body with aspiration from above. As you breathe out you complete the circuit. You send out the aspiration you received. You send it forth to nourish, to renew, to encompass with love all that is below.

So, you breathe in that which is higher than you; that which nourishes and perfects you. You breathe out that which you have received; you give it out to all that is below. You become a mediator between the Self and Its works on earth.

Now visualize yourself in Malkuth, centered in its four-colored globe. Intone Adonai Melek three times. Breathe in and out, in and out; harmonize yourself with the continuous flow of life. Now give this meditation:

"Oh Thou, Lord of Earth! I am Thy willing servant! The Higher Light Thou sendeth to me, I send on to perfect all Thy Kingdom below."

Still centered in Malkuth, visualize the red-violet Path of Qoph above you. See it as a channel of red-violet light. Feel yourself ascending upward until you are centered in it. Feel its red-violet light whirling, spiraling upward from your feet to above your head. Now intone the Hebrew letter Qoph (cough) on the note B. Intone it three times and then give this meditation:

"Oh Thou, Divine Self within! As Thy Light grows ever brighter I am renewed! Revitalized! Regenerated! Thy aspiration is my aspiration! I dedicate myself anew to serve in Thy Works for earth."

Next visualize the green globe of Netzach above you. Image yourself ascending until you are centered in its sphere of luminous, vibrating green light. Intone the Divine Name for Netzach (Yod Heh Vav Heh Tzabaoth) on the one note F#. Intone it three times and then return to the sphere of Malkuth and intone Adonai Melek just once. Thus do we open the Path of Qoph to the interaction that accelerates its activity. Intone AMEN and then finish by performing the physical exercises that will incorporate the higher energies into the very cells of your physical body.

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Lesson Twenty-three

(from the transcripts of class lectures by Ann Davies)

The Moon in Key 18 has a face and from it emanate thirty-two rays, the number of forces on the Tree of Life. As the 'moon' of personality that reflects, in greater or lesser measure, the 'sun' of the Higher Self, this Key suggests a personality who has sufficient past development to be a candidate for the accelerated evolutionary Path. The same idea is shown in our Order by the sequence of ascent through the Paths of the Tree. You were not permitted to enter the 29th Path until completion of three earlier Grades had provided you with the necessary qualifications.

One reason so much preparation is necessary before the 29th Path is ascended is because it represents a more marked awareness of the inner psychic realm. You now have the knowledge and discrimination necessary to explore with intelligence the feelings, emotions and imagings which go on primarily below the surface of waking consciousness. Your purpose is to gain a better understanding of the level of you which is continuously interacting with other lives through the sharing of the vital soul. It is on this plane that all of us are exposed to the telepathic influence of each other's ideas, images, patterns and emotions.

The quality of the knowledge and skill patterns impressed in your 'moon' determines the major affinities you have on this level. As a spiritual aspirant of many years you no longer have affinity for the really gross errors and distortions in the collective consciousness. That is behind you! However, all of us have what could be called 'blind spots' of lingering underneath affinities for certain negative emotional patterns. They need to be consciously acknowledged so that we can deal with them in the proper manner.

So long as we are incarnate we have a share in the 'lower unity' and cannot help being affected by it. But we can begin to dissolve those lingering affinities that make us act, at times, in ways that inhibit spiritual progress.

At this point in your unfoldment you need to take a more penetrating look at the underneath motivations that activate strong emotional responses and desires in you. As you proceed through the Paths of Advancement it is important to free the tremendous emotional power that flows through this Path from negative reactions. The idea is to direct the light of your conscious attention on this level of you long enough to see where you are still allowing lower or negative emotions to rise up at times and make you their slave!

From the last lesson you gained more understanding of the tremendous power for good and for evolution that can be obtained from intelligent use of our conscious ability to impress patterns in subconsciousness. In the building of the Perfected Temple the fashioning of such patterns of skill and knowledge is essential. However, there are others

that are as old scaffolding. They were necessary at an earlier stage of construction but have now become a real hindrance and need to be torn down.

In such work of destruction we use the same principles as we do when we build. When our desire is to build a pattern that will influence the body consciousness toward perfecting itself, we begin by focusing attention. The same is true in destruction. We have to acknowledge that we have a problem before we can do anything about it. If we ignore it or rationalize it as acceptable, we cannot liberate ourselves from attachment to it. Thus, whether our specific work of the moment is to build or to destroy, we always begin with the focus of conscious attention.

The next principle we found to be essential in the building of constructive patterns was that of <u>repetition</u>. It is equally important in dissolution. To dissolve affinity for an unwanted automatic response you have to <u>repeatedly</u> catch yourself and refuse to act in the usual way. Over and over again it will rise! Over and over again you must stop the thing before it really takes over! It will continue to rise up and tempt you to flow in its current, the line of least resistance, until persistent refusal to follow will weaken its power over you.

Just as important in this process is to have a constructive form ready to take up the energy. When you stop a habitual response the psychic energy you free needs to be immediately directed into a constructive one. As an example, let's say you had a habit of becoming very irritated in certain situations. When you stop that expression you could direct the energy into activating the love practice we have been working with. If that seems too much to expect of yourself in certain explosive situations, use the practice of reaching up for guidance! 'Jump upstairs', as I have called it! From there you can direct the flow upward so that it adds its strength to the true aspirations of your heart.

Remember, the old current may be strong and strangely tempting! Keep right on practicing the sublimation of its emotions into a higher pattern of response. Eventually the groove of affinity in your subconscious inlet, which has made you susceptible to it, will be mostly erased. However, such powerful patterns in the collective consciousness as depression, anxiety, irritation will not be totally eliminated in the present cycle. We will still feel them at times, but we can refuse to accept them as our own.

The <u>recency</u> principle can also be applied to this aspect of the work. At regular intervals you should take stock of your progress so you can see where you have been quite successful. This will give you a boost in enthusiasm. You will also see, without discouragement I hope, where continued persistence is required.

The next principle has to do with restricting the field of association in order to focus power on one thing at a time. In dissolution you must not attempt to work on too many problems at once. Restrict your field of endeavor. It is unwise to attempt to rid yourself of everything all at once. We don't want to tear down all the scaffolding before the new building is strong enough to stand by itself.

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You gradually eliminate certain negative affinities until relative success alerts you that you are ready to work in another area. How can you tell? When you rid yourself of something negative it will show up in everyday life, just as success in building does. For example, that automatic affinity for irritability would have telepathically aroused the same in your relationships with others. When you succeed in its sublimination you will find far less of it directed toward you.

Just as in the building of constructive patterns, the elimination of negative ones influences the very structure of your body. For example, if you have been periodically subject to deep depression, that 'habit' would have made you prone to stomach disorders, digestive problems or some such physical discomfort. As the habit of susceptibility to depression is gradually eliminated, so will you eliminate the physical pains that are reflections of it in the body consciousness.

Now we come to the principle of <u>intensity</u>, closely associated with the Path of Qoph and the Piscean personality type. Intense desire activates us to upset the inertia of wrong patterns just as it supplies the power for building patterns of knowledge and skill. For you, however, who aspire to ascend the Path of Qoph, your desire for liberation and devotion to the Great Work must be powerful indeed! The Path of Qoph is often called the Path of sacrifice because, as it increases your susceptibility to the collective consciousness, it admonishes you to stand firm and strong so that the waters of sorrow therein do not overwhelm you.

As subjective awareness unfolds, so that you are able to be more aware of your own underneath feelings and emotions, there is a correlating and inevitable increase in your awareness of the underneath feelings, ideas and images of other human beings and even other entities. You become more open to the wandering forms and reflections of past and present emotion-images impressed in the astral light. The merciful and protective fence of Key 7 becomes more permeable. In your dedication to the performance of the Great Work you sacrifice some of this protection and begin to experience more poignantly the pains, the sorrows, the depressions that are still so prevalent in the soul of life.

It is for this reason that you need to dissolve, as much as possible, any affinity you may have for negative emotions, but particularly for that of depression. As this inner vulnerability increases, you need to really use the strength and discrimination given you by your knowledge and training in this Order. It will enable you to withstand the compelling call of the waters, the call to indulge in the depressions and sorrows therein. Remember here that the negative aspects of the Piscean nature are said to be easy susceptibility to depression and suffering and a tendency to seek escape in drink or drugs.

You have dedicated yourself to <u>serve</u>, so the Path of Sacrifice should not deter you. You <u>know</u> the delusiveness, so far as the True Self of humanity is concerned, of these depressive images of sorrow and pain. You must not allow yourself to elaborate them with your imagination. With the increased power that occult training brings they could inundate you and render you, at least temporarily, of little value to the Hierarchy of Light.

Although it is called the Path of Sacrifice, you should realize by now that it isn't something dear to you that you must give up. We are opening ourselves to increased intensity of desire, increased emotional power, increased power of creative imagination. Whatever you image, or feel, or express has more influence now! What you must sacrifice more than any other thing is this tendency to feed depression and anxiety with the intensified power that you now possess. You can no longer afford the 'luxury' of despair — not at this stage of the Path!

You will have to admit that it is easier to feel depressed over the situations in the world at present than to resist it. There is a strong pull toward pessimism if you allow 'appearances' to get hold of you... not only the apparent ones on the physical plane, but those in the psychic atmosphere as well.

As you enter the Path of the Waters keep your feet firmly on the ground and stand steadily in your link with the Higher Self. Although you may feel the pain, refuse to elaborate it. When a period of heavy depression is at its crest in the world, don't search for personal reasons to explain the depression or anxiety or hopelessness you feel. Refuse to indulge in images of remembering past pains or sorrows or in thinking up present reasons for anxiety while the wave of depression is strong.

Compassion for others you must have! Sympathy for pain and suffering you must feel! Intensity of emotion is essential, for it is the power that takes you to the height! You have to feel, and feel strongly, but you must not elaborate negatives with the creative power of imagination. Remember that everything that waxes also wanes. The Path in Key 18 is over undulating ground. A cycle of strong depression is always temporary and will pass into one of greater joy.

The undulating Path gives us another clue. We should not always be intense and striving. Discrimination should make us realize that, like all else in the cosmos, rest must follow activity. We regain physical and psychological strength by obeying the rules of rest and relaxation. During a particularly difficult cycle — rest more, relax more, strive less.

Furthermore, the body consciousness must not be neglected. Rest and sleep allow your bodies to regain their strength and vitality. So part of your sacrifice is to resist the temptation — and it is a temptation for many aspirants — for over-zealous, continuous effort. Your bodies — mental, emotional and physical — must have rest while incarnate on this plane. Alternate preponderance is the way to eventual equilibration. When you work you should work with zeal! When you rest it should be complete! In this way you obey the cyclic law that is apparent in every aspect of the cosmos.

In Key 18 the alternating preponderance of opposites is also symbolized by the dog and wolf on either side of the ascending Path. They symbolize two aspects of desire. Their right use is the Key to the sublimation of the One Force that leads to final liberation.

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We know that the Path of Qoph is one of intense emotion and desire. In the performance of the Great Work aspiration is never lukewarm. Intelligent rest is one thing, but the Middle Path between extremes never refers to lukewarm desire.

The dog is the one in Key 0 so that he represents the intellect. Relative to the desire nature he suggests the more concrete outward turning desires that have been cultivated as intellect developed. The wolf is a more primitive and less restricted representation of the same power. In connection with Aspirants he does not refer to the untamed animal desires of the unevolved. They have been sufficiently sublimated by anyone who has reached this point on the Path. He symbolizes desire turned inward toward the freedom and ecstasy of inner experience.

Either of these, unbalanced by the other, can lead to error and delusion. If your desire is turned inward only, taking no account of the problems and concerns of this plane, you can get caught up in the delusive reflections of higher realities impressed in the astral light. You mistake a counterfeit for the real thing and follow a reflected psychic joy into a byway of delusion from which you must laboriously return.

If, on the other hand, your desire is too restricted by intellect, you force all inner experiences to conform to this world's ideas of reason and logic. You clip the wings of illumination by trying to bind, in a mold of concrete logic, that which must be allowed to soar above it. With skepticism and overanalysis you dim the Light of Glory that your heart yearns so much to embrace.

But the Path is between the two and over undulating ground. At this stage of your unfoldment you must give alternate preponderance to these two facets of aspiration. The two rulers of Pisces shed further light on that which keeps our feet on the straight and narrow Path. Key 12, Neptune, symbolizes the total surrender to Higher Guidance. By stilling the personal ego and its flowing stream of images you are able to receive an impress from above. The other ruler of Pisces, Key 10, represents the grasp of Kaph. In order to use the Wisdom received you must have unfolded an intellect able to correlate it with the concerns of physical existence.

By alternating your desire between inner realizations and outer correlations you keep your feet on the Path. As you persist there will come a time where there is only One. The Light of that Union, once touched, begins to multiply. It illumines the mind with wisdom, glorifies desire with Love, and lights up the body consciousness. Every cell becomes a little sun reflecting the Beauty of the Son.

This is the final stage of the Great Work. As the Light of the Sun multiplies throughout all your bodies the restrictions of the lower planes can hold you in bondage no longer. Liberation is near. You have become a clear channel through which the One Ego can minister to humanity; can multiply Its light therein until the actual manifestation of the New Age of Brotherhood is at hand.

TECHNIQUE

This is our third practice specifically emphasizing ascent through the 29th Path. Since the work of this Path has to do with the gradual transformation of the very structure and composition of your physical body, we will recall, at this point, an earlier training. Our bodies need to be relaxed to receive higher energies. The breathing exercises we do, combined with the use of attention, can help us. The practice itself is not new to you, but here you should see its relationship to the principle of giving attention to something before getting rid of it.

As you breathe in the vital breath of life, feel it throughout your body, all the way down to your feet. Now focus for a moment on your feet by tensing them — and then relax them as completely as possible as you begin the outbreath. You tense one single area at a time, just before beginning the outbreath, then you relax, relax!

From now on, before beginning these practices rid yourself of tensions and anxieties in this way. Beginning with the feet, proceed upward as you breathe in and out; tense and relax your ankles, your calves, your knees — one area at a time until you reach the top of your head.

As with all practices, it will take time before you are relatively free from the tensions that plague most of humanity. Now, relaxed and receptive, you are ready to proceed with visualization for the Path of Qoph. Image yourself centered in the globe of Malkuth. Think of yourself as liberated from needless tensions and anxieties that stop up the channels through which we receive the regenerating energies. Intone Adonai Melek and then give this meditation:

"Oh Thou, Bride of the Mighty King! Surrender all thy false images, that thou mayest be ready to receive the Beauty sent down to thee from above."

Now visualize the red-violet channel above you and then image yourself ascending until you are centered in it. Intone <u>Qoph</u> on the note B three times and then give this meditation:

"Oh Thou, Self within the heart, Thou hast prepared me to know truth from falsehood on the planes of reflected light. Thus, as I ascend the Path toward Thee, I am at peace; I am guided all the way."

Now image yourself ascending into the brilliant green sphere of Netzach. Intone Yod Heh Vav Heh Tzabaoth on the one note F#, then return at once to Malkuth and intone Adonai Melek.

The Path of Qoph is open! You have seen the inner light! The power of stability in Malkuth ascends and unites with the downpour from above. Wisdom is preserved in form — light fills every cell of your body.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Twenty-four

(from the transcripts of class lectures by Ann Davies)

The 28th Path of the Natural Intelligence, attributed to the Hebrew letter Tzaddi (X), is the second path we must traverse in order to reach the Grade of Philosophus. In Tarot it is represented by Key 17, The Star, assigned to the function of meditation and the truth revealed by its practice. The sphere of Yesod is the source of the 28th Path. As we traverse it, we take the theories and knowledge we gained as a Theoricus and subject them to the meditative process which reveals their deeper truths.

Key 17 is associated with the sign of MAN, Aquarius, and with the Dissolution stage of the Great Work. Dissolution relates to the result of success in the deep meditation which reduces all things to their essence. Alchemists call it the discovery of the First Matter. Even before this transcendent 'discovery' is made, it is man, the Thinker, who is able to discover the true nature of things in any field of study by a mental process which is akin to Dissolution. When a human being begins to direct his thought toward gaining a better understanding of his own nature he is approaching the Revelation of Truth which leads to liberation.

For you who aspire to the Accelerated Path, the quality and purpose of your meditation needs to be <u>refined</u>! You are approaching the Grade where you must formulate a <u>definite</u> philosophy of life. What this is, really, is a synthesis of all you have learned in the lower Grades into a new realization of what human personality is and what it is for! Such a realization is not possible until you first dissolve your old idea of personality.

The way we think about life and ourselves is primarily what could be called our philosophy. Whatever it is, it becomes the primary influence, not only in what we do and think, but also in what we experience. If a man believes, for instance, that life is hell and talks and acts and thinks as if this were true, then for him it is true. Because your philosophy becomes the primary influence in all your subsequent acts and thoughts, the Grade of Philosophus is the final or completing one of the First Order. That is, it completes the preparation of personality as a vessel for higher work.

Primarily, the philosophy you formulate will be based on your foundation of knowledge in Yesod. In the Path of Tzaddi we want to subject this foundation to the dissolution that reveals Truth as distinct from the forms through which it manifests. All things in this world are as temporary shapes in one Great, ever-moving Sea. Your foundation of knowledge with its constructive patterns and built-in storehouse of memory is still form. Although this carefully built foundation is what enables you to approach Reality, yet the forms, as form, conceal even as they reveal.

Any form, no matter how constructive or beautiful or ideal it may be, is necessarily veiled. In all the planes of manifestation there is not a form that is permanent and therefore true and good forever. By form we mean mental and emotional ones as well as physical. All knowledge

gained through the intellect is partial knowledge. All love, conditioned by distinctions and preferences as to its object, is partial love. All forms, even the seemingly eternal stars in the heavens are not as form eternal.

You who aspire to serve the Hierarchy of Light need to realize, with a new grasp of what it implies, that illusion tinges everything on the planes of personal man. No matter how beautiful, how ideal may be the feelings and ideas of Netzach-Hod, they are still tinged to some extent with the illusion of separation. When they reflect their higher Reality like a quiet pool reflects the Sun, you can perceive that Reality and follow it to its Source. Yet the form itself, by its very nature, is temporary. So long as there is form there is not the unveiled Truth.

The work of this Path, then, is preliminary work that should help you free yourself from too much dependence on established form of any kind. Before you have the direct experience of the ultimate Dissolution you prepare for it by releasing your mind and emotions from undue enchantment with form. Truth must be free to move! It must be free to fashion itself into new expressions that harmonize with the everchanging cycles of cosmic manifestation.

The relationship of Key 17 to the New Age sign Aquarius tells us the qualities that will help us complete the work of this Path. Not only is Aquarius the particular sign of Man, it also represents the greater zodiacal cycle now dawning and the energies and qualities that are on the increase in strength and influence on earth. Your work in this Path will bring a great influx of these New Age energies into your sphere of influence. By understanding, utilizing and assimilating them in an accelerated way you can become a channel for bringing them into greater influence in the collective consciousness for the whole human race.

For the purposes of our present work let's review some of the positive qualities related to the Aquarian personality type. They exemplify what it is we need to unfold. Aquarians are said to be thoughtful in the sense of being deep thinkers, ponderers, scientists, inventors. As you should see, all these qualities are directly related to meditation, which has been defined as an unbroken flow of knowledge in a particular object. It is the natural use of this process that brings new discoveries and innovations into the world.

The two rulers of Aquarius represent the necessary qualities which make for success in discovering new vistas of truth in any aspect of life. Saturn, Key 21, relates to the limitation of attention that focuses consciousness on the one central theme to be developed. Uranus, Key 0, shows the eager, forward looking, open mind that is ready to receive something new. The Fool is pictured as a young man because it is the Youth in any generation that is most willing and able to accept new ideas and new ways of expressing things.

The Fool is looking toward new heights. He knows that present achievements, no matter how great they may seem to be, are not the final word. For the purposes of ascending the Path of Tzaddi it is this

open quality, exemplified by the Fool, that we want to bring into increased expression through our personality. The 28th Path links your foundation in Yesod to your desire nature in Netzach. With your feelings you have to be willing to let your foundation of knowledge move with the continuous cycles of change. The Changeless Reality upon which we can depend must be understood as expressing through continuous change. As the BOOK OF TOKENS says:

"They err who speak of my changelessness in essence As if it were fixity of operation.

That which changeth not is mine own nature,
But this includeth the possibility
Of infinite diversity in ways and works."

You are among the called! It has been said that whether or not you are chosen in any given incarnation depends upon the workings of the Higher Self through you. One indication that you are 'letting' that Higher Influence work through you is your ability to accept the <u>new</u> in small things as well as in great. It is in your personality convictions that you can perceive just how willing you really are to let go of ideas and feelings that have served as a foundation of truth for you.

The beautiful woman in Key 17 is another aspect of Venus, symbol of lovely forms, artistic achievements, the affectionate, tender, warm human emotions that are desirable and beloved by all. She examplifies those qualities, combined with intellect, which have brought out the noblest, highest, most endearing expressions of human nature. Yet in Key 17 Venus is unveiled! What does this indicate in relation to your need to unfold the attitude of the Fool?

If you are to be free to receive new revelations of truth and be a channel for forms that will bring the New Age into actual expression, you must perceive that all personality level forms, even those forms of expression you cherish most, are yet forms. In the final analysis they are temporary. They may be beautiful and relatively accurate reflections in Netzach of the higher Sephiroth above, but so long as they are conditioned by the illusion of separateness they are not the Reality itself.

What this means, for one thing, is that you must realize that, no matter how charming and desirable are the ideas of romantic love; no matter how necessary and inevitable are the preferences of the love of parents for their own children; no matter how noble may be the love of a man for his country — all of these are forms of love circumscribed by the illusion of separateness.

All forms of love are constructive because they tend toward Unity. There is always truth and unfoldment in love, yet we must conceive of Love as a Reality which transcends any of the forms through which it expresses in any given cycle.

It is in this way that you free yourself to experience Universal Love; the Reality that expresses through all Its forms but is confined by none. Then your understanding of love expands outward to move with the incoming tide; to embrace greater and greater areas until everything that lives becomes the object of your Love.

This need to free Principle from the confines of form applies to mental forms as well as forms of love. The Path of Key 17 is airy and the sign Aquarius is particularly symbolic of man as the Thinker. Ascent through this Path comes after the work of Practicus in Hod, sphere of intellect. Dissolution, as related to this phase of the work, requires that we dissolve our old confining ideas of who and what we are! It is the feeling of separateness, more than anything else, that needs to be realized as illusive.

None of our thoughts, or ideas, or innovations, or discoveries are personal in origin. When you are enlightened in meditation it is because you have succeeded in participating in Universal meditation. You are meditated! Your personality acts as a focus through which some special aspect of universal Truth can be 'caught' and held in a form that prepares you to become a mediator for the Self on the planes of name and form.

As you become proficient in meditation, the truth about MAN gradually transforms your feeling nature in Netzach. The expanding, growing realization that your personality is a vehicle of the One Ego turns your desires upward toward the Triad of the Heart. Your aspiration to serve that One, Who is identical in every human being, begins to express as dedicated service to humanity as a whole.

This is the unfoldment of the highest attributes related to Aquarius. The Aquarian need to serve humanity is more objective than the Piscean emotional rapport. Their humanitarian feelings are not so much emotional as the result of a logical conclusion that follows their perception of the fact of Brotherhood! Since all mankind is one in essence, then we serve that One by serving Its humanity.

Thus as we ascend the Path of Tzaddi we unfold the highest Aquarian qualities, which prepare us to be receptive to new ways of expressing the principles we have thus far grasped. In effect, we free principle from precedent so that we can perceive how it must express to stay in harmony with the ever changing cycles of the evolutionary process.

In the Path of Qoph our emphasis was on understanding the forces of our inner nature. We learned how to build forms that will serve in the construction of the Perfected Temple. We perceived how the same methods can help us destroy forms in our nature that have become a hindrance. The Path of Tzaddi takes us a step further. Herein we must grasp the temporariness of all forms — even the constructive ones.

There will come a time when that which is perfect for your present unfoldment will become as a confinement and a chain. The Revelation of the 28th Path is that which prepares us to look ever upward like the Fool, willing to relinquish even cherished ideals when they begin to confine Reality in its relationship to the New.

TECHNIQUE

For this practice we will begin by treading the Path of Qoph to reiterate our ascent through it. Then we will enter Yesod and ascend

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the Path of Tzaddi. Emphasis in this, and the next two lessons, will be directed toward establishing reciprocal activity between the Grade of Theoricus in Yesod and the Grade of Philosophus in Netzach.

Visualize yourself centered in a sphere of the fourfold colors of Malkuth; intone Adonai Melek and give this meditation:

"It is Thou, Oh Lord of Earth, Who hast prepared me for the journey that leads inward to the Height."

Ascend now into the Path of Qoph. Image yourself centered in an aura of vibrating red-violet light. Intone Qoph on the note B and give this meditation:

"It is Thou, Oh Lord within, Who guides me through the Waters to the Victory that is love."

Now image yourself in Netzach, centered in a sphere of luminous green light. Intone You Heh Vav Heh Tzabaoth on the note F# and give this meditation:

"It is Thou, Oh Lord of Hosts, Who mingles the love descending, with the fire of life ascending, and thus prepares the Temple as a dwelling place for the King."

Now visualize yourself in the violet sphere of Yesod. Recall briefly some of the qualities and knowledge you unfolded as a Theoricus. Intone the Divine Name Shaddai El Chai (the notes are C-F#-F E-F# D#-F) and then give this meditation:

"It is Thou, Oh Mighty One, Whose strength sustains me as I prepare to enter the region that reveals the unveiled Truth."

Now visualize yourself ascending into the Path of Tzaddi. Note that the color does not change. You bring the knowledge of Yesod into the Path that reveals its essence! Intone <u>Tzaddi</u> (Tsah-dee) on the note A#; then give this meditation:

"It is Thou, Oh lovely one of form, Who reflects the Sun to me! Yet you bid me not to linger lest Thy reflected beauty blind me to Thy Source."

Now image yourself entering the sphere of Netzach once again. Intone Yod Heh Vav Heh Tzabaoth on the note F#. You have opened the Path of Tzaddi for reciprocal activity between Yesod and Netzach.

Image yourself once again in Malkuth and intone Adonai Melek. We return to the sphere of earth to symbolically direct the Light of Spirit we have invoked toward illuminating this plane of name and form.

Finish by intoning Ah-men and performing the physical exercises.

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Twenty-five

(from the transcripts of class lectures by Ann Davies)

Your years of study as a Builder have taught you to associate Key 17 with the Truth revealed through the practice of meditation. You also know it to be a symbol for Aquarius, the particular sign of Man and the New Age. This suggests that the culminating Revelation is a revelation about Man! Adam! Generic Humanity! Words cannot describe what it reveals to you. It is a direct experience of the Self as distinct from the personality through which you are functioning. You realize that your personality is a complex of temporary, ever-changing vessels, vehicles, sheaths. From this revelation there unfolds a new concept of the human kingdom. The whole body of humanity is perceived as a vessel of the Indivisible Self.

As the implications of this new concept of Self as One Humanity gradually develop they become the basis upon which the <u>fact</u> of Brotherhood is established; a fact which will become more and more apparent to every unit of humanity as the Age now dawning comes into fuller expression.

For you who aspire to share in the work that is bringing this Age of Harmony into actualization there is much responsibility. If you are to be of value you must be open to the New Age energies. And to be open you must meditate. The revelations of truth which herald the New Age are received in meditation.

Yet most people misunderstand this practice. It is usually thought of as an artifically induced state of awareness, difficult to achieve. The Qabalistic name for the 28th Path should help us to see it in a new light. This Path which is related to Man and to Meditation is called Natural! Meditation is natural for man because it is an extension of his ability to think. The very name man is derived from the Sanskrit Manas—to think. We meditate to some degree whenever we concentrate our attention on some idea or problem or image; meditation for spiritual enlightenment is merely an extension of this function. The sublimest experience of Union with the Central Self is the unfoldment of a capacity that is the natural heritage of every human being.

This is further indicated by some of the attributions to Aquarius. It is of the Air triplicity, which is mental in emphasis. Aquarians are distinguished by a capacity for the deep, extended, controlled thought that is really a form of meditation. Thus the naturally meditative types, exemplified by the scientist and inventor, are identified with this sign.

Now relate this capacity for mental pondering to the Sephirah from which this Path ascends. It is Yesod, a Sephirah of Air. In our Order it represents the Grade of Theoricus and a stage of unfoldment devoted to the gathering and storing of knowledge as a Foundation for subsequent work. Ascent through the 28th Path, which you should note is of the same color as Yesod, represents the extension and elaboration

of your theoretical knowledge through the practice of meditation. That this Path originates in the Grade of Theoricus indicates something else also. If meditation is to be of a 'quality' capable of receiving Superconscious Wisdom, it must be based on a Foundation of carefully acquired knowledge.

The Hebrew name for one who has completed the work of Theoricus is Baal ha Da'ath, חסים, Lord of Knowledge. In that Grade the principle concepts developed concern the unity of life. The knowledge mastered by a Theoricus is knowledge devoted to enhancing his understanding of an all-pervading essence which links everything in the universe to everything else. It was given to you as a hypothesis capable of direct verification. Several related postulates were added to help you develop this theory as far as possible with the reasoning mind. Such rational development, you should recall, is a necessary preliminary to the reception of Intuitional confirmation. Because the theory of Unity is to be our focus for meditation as we ascend the 28th Path, a review of the concepts related to it is useful at this point.

The concept of a Unity which extends throughout the Universe suggests the correlative concept which maintains that all the forces and powers in that Universe are intelligent, alive and capable of some measure of response, reaction and interrelationship. This means that there is not an atom in space that is not a living, responding part of the Unified Whole. Since all things, forces and beings are related aspects of One Whole it follows that all are virtually omnipresent within that Whole.

Upon this concept of an all-pervading, living Unity is superimposed the concept of Man as the Microcosmic image of the Macrocosmic Whole. According to this theory we are the 'Image and Likeness of God' because we have all the potencies of the universe and are capable of consciously knowing the Whole. Because you can think and be aware that you are aware you are capable of consciously experiencing the Whole of which, as an individual, you are only a part. Put another way, we could say that because the total constitution of a human being includes a body of mind, he is capable of participating in the mental processes of Universal Mind and therefore capable of knowing the purpose for which the Universe came into existence.

Essentially what all this indicates is that, because you can think, you have the potential capacity to participate in the level of mind that directly and continuously experiences Unity of Being. Self-conscious remembrance of this experience becomes possible when you have succeeded in building a personal vehicle capable of holding that higher plane awareness in a form that is intelligible to the brain consciousness on this plane.

The primary work represented by the Grades of our Order is to transform potential capacities into actual faculties. The Grade of Theoricus gave you the theories. The Grade of Practicus introduces techniques designed to make certain desirable attitudes and responses habitual. You were given techniques that unfold the ability to love and to receive higher guidance. Love and Unity are identical, as their Hebrew

names indicate. If you are to experience the all-pervading Unity you must know the all-pervading Love. The practice of reaching for higher guidance unfolds your capacity to receive it. By consistently acknowledging the Higher Self as the true source of Wisdom — even before you seemingly have much success in contacting it — the suggestive power of your acknowledgement begins to build bodily structures that do enable you to receive and register vibrations emanating from the Egoic Plane of Unity and Love.

And now ascent through the Path of Tzaddi represents the elaboration and growth of theory. Through right meditation you contact the Plane of the Higher Self. Persistence in meditation stabilizes that contact so that the vague 'touchings' you feel in the beginning become unquestionable revelations of truth.

Now what is meant by 'right' meditation? First of all you need a specific purpose. We have for our purpose the direct experience of all-pervading unity. One key to successful meditation is the realization that since it is primarily a function of subconscious elaboration and growth it is subject to suggestion from the level of self-consciousness.

The law of suggestion is the name for the natural control that higher levels of conscious unfoldment, within the livingness of the Whole, have over lesser levels of that same living, responding Whole. This is symbolized for you in Key 8 which, you should note, is the reduction of 17. Note also the similarity of the central figures.

The practice of meditation requires the deliberate and intelligent application of self-conscious suggestion. By suggestion you direct the subconscious, receptive-recording level of you to turn upward for guidance to the Plane of the Higher Self. This suggestion, persisted in, opens the channel through which Egoic Wisdom supplies the seed-ideas that subconsciousness grows and elaborates.

Tarot Key 6 is a symbol of the ideal relationship that is established in this way. Your conscious mind focuses steadily on the thing to be developed. You inhibit it from its usual active quest that leads from one idea to another. In meditation its function is nonforgetfulness! Intense, but restrained! Continuously remembering the thing that is to be illuminated from above. This is the Saturnine influence referred to before. The suggestion that frees your subconsciousness to receive its inspiration from above is an expression of the Uranian influence that is open for the new.

Thus, in Key 17, the symbol for self-consciousness, the Ibis, is in the background because in meditation its usual functions are temporarily suspended. Yet it is self-consciousness that prepared you. It takes deliberate conscious intention to gather the knowledge upon which successful meditation must be based. Without a Foundation of reliable knowledge the meditative state is not conducive to the reception of higher Wisdom. The lack of such a foundation can leave the one who practices meditation open to receive and elaborate illusions. This is the source of many of the false doctrines that have plagued man throughout the ages.

Knowledge, consciously acquired, builds automatic discrimination into subconsciousness so that it rejects error, rejects the irrelevant, rejects distortions. It is only the prepared, cultivated subconsciousness that is automatically selective when you are necessarily open to inner receptivity in the meditative state.

Thus as we ascend the Path of Tzaddi we ascend from a sure foundation of reliable knowledge given to us by Those Who have gone before. We take the theory of Unity which we have developed as far as possible with the conscious reasoning mind and free it from the restrictions of that level of mind. This is the Reversal, symbolized by water (the pool in Key 17) and by Tarot Key 12. It relates to the fixation of the usual direction of conscious attention that is achieved by sealing off the activities of the outer perceptive faculties.

The Woman in Key 17 becomes the active one. She is the fruitful Empress who lifts the creative power of Yesod up through the 28th Path to unite with the Light descending from the Plane of Egoic love. She enables you to receive energy vibrations that gradually transform your body into the New Creature. For what is the New Creature but one who directly knows the Unity of Life and the place and purpose of man within that Life. Thus in Netzach is born the Victory; the Victory of conscious realization of the true nature of the Self.

TECHNIQUE

In this practice we are continuing our approach to the Grade of Philosophus through the Paths that lead to Netzach. As in the last practice we will tread the Path of Qoph before entering the Path of Tzaddi.

Visualize yourself in Malkuth prepared to ascend in consciousness from outer considerations to inner realizations. Intone Adonai Melek and give this meditation:

"Oh Thou, Who art the King in earthly robes; I yearn to know Thy inner nature, that I may know my Self."

Image yourself ascending from Malkuth into the Path of Qoph; into an aura of red-violet vibrating light. Intone Qoph on the note B and give this meditation:

"As I turn my gaze upward toward the Holy Mountain, I find my feet on the Path that leads me inward to Thee."

Image yourself as entering the green sphere of Netzach; thus opening the channel that links the Kingdom to its Victory. Intone You Heh Vav Heh Tzabaoth on the note F# and give this meditation:

"Oh Thou, Whose desires are rooted in Wisdom from above, let me serve as a mirror that reflects Thy source to all the kingdoms below."

Now visualize yourself centered in the violet sphere of Yesod prepared to enter the Path of The Star. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Who dost preserve the sure foundation of Law; let me enter the Path that reveals its living soul."

Now image yourself ascending into the Path of Tzaddi; violet flowing into violet. Intone <u>Tzaddi</u> on the note A# and give this meditation:

"Oh Thou, Central Golden Star! Let me serve as a vessel that unfolds Thy Light for earth."

Once again image yourself ascending into the green sphere of Netzach; thus opening the channel of interchange between Yesod and Netzach. Intone You Heh Vav Heh Tzabaoth on the note F#.

Finish the practice by returning to the sphere of Malkuth. Symbolically you are bringing the truth revealed in higher realms to enlighten all the earth. Intone Ah-men and perform the physical exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Twenty-six

(from the transcripts of class lectures by Ann Davies)

The title of Key 17, The Star, points to both the source and the goal of meditation. From Chokmah, sphere of the activity of the Zodiac or stars, comes the living light-force, Chaiah, היה, that you concentrate in meditation. Union with Chokmah, the Divine Father, is the goal of all true meditation; a goal expressed by the symbolic word Ahben, אבן, the Stone.

The means whereby conscious union with the Father is unfolded is through the workings of the Mother. She is the Supernal Binah. Her power to diversify the Light of the Father brings forth the manifest world. All consciousness unfolds through experience in manifestation. Then, as Neshamah, The Divine Soul, She leads you back from diversity to Reunion with the Father Source.

In Key 17 the nude Water-Bearer portrays Her as the Revealer of Truth. When you seek Her in meditation She gradually unveils the hidden links between the seemingly separate things in this world. Although the title of Key 17 is singular, there are seven smaller stars surrounding the Central Golden One. They are white, a color associated with the Moon, to show them to be seven reflections or variations of the Central Star. Conscious Union with the Father is a unification of diversities which is only possible when those diversities are truly known.

Neshamah is seated in Binah, the highest Sephirah of diversity. You cannot grasp the <u>fullness</u> of the Whole except through having first grasped the relationship of Its parts. Little by little, measured to your needs, Neshamah unveils the true nature of the universe. She fills the vases of your personal consciousness with Her Understanding of the Heavenly Order. She shapes the mental waters into thought-images that clothe Archetypal principle in Briatic Ideal. It is for you to bring the ideal into Assiah. Man, the Thinker, reigns in Yetzirah, the Formative World. He is the means through which Divine Principle, clothed in Creative Ideal, can become an actuality in the World of Assiah. Man is charged with the completion of the Great Work.

Neshamah prepares you to become a conscious mediator between Heaven and Earth by bringing the seven microcosmic stars into harmony with their cosmic counterparts. All expansions of consciousness result from a growing ability to intercept influences from higher planes. Meditation is the means whereby the seven centers of force in your etheric body are aligned and activated so that each can intercept the spiritual energy related to it. We can gain much insight by investigating the words in the Magical Language that correspond to 70%, 395.

395 is also the number of all, Manassah, the tribe of Israel attributed to Aquarius, sign of Man, the Thinker. All human thought is a participation in Universal Mind. Meditation is an extension of thought that enables you to tune in on the universal source and receive insights from the highest reaches of MIND. The meaning of Manassah is 'causing

to forget the native land'. The native land refers to the separative existence into which we are all born. Right meditation seals off the perceptions of the outer senses so that we forget the separative self. This forgetting is what enables you to contact Neshamah and partake of Her revelations of unifying Truth.

Another word that adds to 395 is Drow I, Ha Shamaim, 'the Heavens'. It refers to the Heavenly Order or Wisdom of Chokmah indicated for us by the orderly astronomical arrangement and movements of the stars. "The Heavens declare the Glory of God...." (Ps. 19:1). All doctrines on Ancient Wisdom agree that the universe is mental. This means that all things in the universe are part of a continuous meditation which is ever revealing the potencies of the One Life that it is. Because your thought process is an aspect of this Universal Thought process, you can extend your participation in it. You can encompass a realization of the 'order of the heavens' as it relates to everything on earth. You can partake of the Supernal Understanding of Neshamah that reveals linkages and interrelationships between the seeming diversities of nature; linkages which extend throughout the universe. It is through a growing perception of these relationships that you begin to follow the lines back to conscious union with the Indivisible One.

Another word that adds to 395 is 700 a, Ha shamen. Its meaning is 'the ointment' or 'oil'. It refers to Mezlah, the Holy Influence of Chokmah, as the 'illumination material'. The term corresponds to the Mercury Principle of Alchemy and the Sattva Guna of Eastern Philosophy. Meditation is a process whereby the diffused 'illumination material' of abstract wisdom is concentrated into a focus. It is a process whereby spiritual energies get fixated into the body of personality. Through the letter Yod, attributed to Chokmah, there is a connection with the Alchemical process associated with Key 9. Meditation gives form to archetypal abstract wisdom provided there is a base of knowledge present for it to unite with.

Thus both Ha Shamaim, 'the Heavens', and Ha shamen, 'the ointment', are associated with the revelations of truth received in meditation. The order of the universe displayed in the Heavens is the result of an ordering and arrangement of the undifferentiated Life-force or illumination of Chokmah. That ordering is the work of Binah, the first Sephirah of limitation. It is the limiting, stabilizing quality of Binah that lines up the points of living light into purposeful motions that interrelate. The truth which is ever more revealed is the Truth of the Single Source from which all diversity originates.

Never lose sight of the indwellingness of these qualities. When you contact Neshamah you partake of that Supernal level within that knows how the One manifests through diversity. The continuous interaction between Chokmah and Binah brings about the Order of the Heavens! Correlate this with the Achemical work which has for its purpose the duplication of that order in the microcosm to produce the New Creature. A perfected human being is the result of a more perfect arrangement of the forces that make up his personality bodies. It is the result of a more precise lining up of the seven Interior Stars so that they become recipients of energies from their superconscious counterparts.

Another word that adds to 395 is ADDW, shemenah. It is the Hebrew word for the number eight! Note that all the stars in Key 17 have eight rays. This identifies them with the Doctrine of the Octave. Through meditation the seven Interior Stars are lined up with their higher octaves. These are the higher spiritual sources of the seven influences we have come to identify with the seven planets known to the ancients. With these planets we have associated seven basic qualities which express in various combinations through human personality to give each of us our unique character.

For many years we have been gathering knowledge and practicing techniques designed to bring the seven centers into more active and harmonious expression. Our Color and Sound work and the related personality adjustments have helped us to make some progress in the alignment of the seven etheric centers with the higher plane vibrations related to each. As your expression of the seven basic qualities becomes 'spiritualized', they are also harmonized, one with the other. This leads to unification and the realization of the Seven as reflections of the One. It is in this way that the Body of Adeptship is built — the perfection of the Temple. This brings us to another word that adds to 395. It is aix, Isaiah. The meaning of this name is 'salvation of Wisdom'. It refers to the redemption of the Temple which completes the Great Work.

What are the higher octaves of the planets that must be intercepted and balanced to complete the Great Work? We can begin to realize what it is we seek to contact by linking the planets with their correlates in the Four Qabalistic Worlds. "... The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." (Rev. 1:20).

To the Archetypal World of Atziluth the highest spiritual forces are attributed. They are represented by the Divine or God names. The Divine Name for Binah, seat of Neshamah, is Elohim, אלהים. It is called the plural of Majesty. One name to represent the Seven Spirits of God; the sevenfold Life-Breath. In the first chapter of Genesis it is the Elohim who bring things into actual expression. Thus the Elohim are the first diversifications of the One into seven aspects or qualities for the sake of manifestation.

In Atziluth the seven stars surrounding the Central Golden One refer to the Elohim or Seven Spirits before the Throne. In Briah they are the Archangels of the Stars. The Elohim transmit the purpose of Primal Will to the Creative World wherein the Archangelic forces elaborate that purpose into the Ideal for manifestation. Thought-images received from this level are free from distortion, but are as blue-prints. The details necessary for outworking must be elaborated in Yetzirah, the Formative World below. To Yetzirah the Angelic Hosts are attributed. These are the living forces that extend the Briatic Ideal-Image of Archetypal Purpose into more definite patterns and processes.

Man rules in the Formative World! It is with these forces and patterns that you, as an advanced Builder, must work. Through meditation you can receive inspiration from above. With dedicated thought

you can elaborate what you receive by formulating more definite patterns and processes for its outworking. It is in this way that some aspect of Primal Will is projected toward actualization in Assiah. It is in this way that you can serve as a mediator — transmitting Light from above to lift the Kingdoms below.

Yetzirah is the plane particularly associated with Man. The element of air, attributed to Aquarius, is also attributed to it. As the world where transmutations take place, it is in Yetzirah that the seven etheric centers are brought into alignment with and receptivity to the spiritual energies above. Much of this work has already been accomplished by you as an advanced Builder.

The Path of Tzaddi is particularly related to this aligning of the inner stars with their higher counterparts. It is not traversed until much unfoldment has already taken place. Before it was open to you, you had to complete the Grades of Zelator, Theoricus and Practicus. This means that before anyone is prepared to enter the Path that intensifies receptivity to the higher ranges of the Planetary forces, a certain degree of preliminary balance must be accomplished.

The Path of Tzaddi links Yesod to Netzach; Theoricus to Philosophus. Meditation lifts the reproductive energy up to the mental plane of Netzach-Hod, where abstract concepts from above are given mental form. Correspondingly, the Theory of Unity we formulated in the Grade of Theoricus is lifted up in meditation to serve as the 'bait' to attract revelations from the Briatic plane above. Isis lifts Her veil to reveal the inner relationships that exist between seemingly separate things; unity after unity She reveals. The revelations affect Netzach and alter its direction. Desire begins to turn away from the personality concerns of the separative self toward concerns for the Life that is realized as One.

Then there unfolds a philosophy of life founded upon this new direction. This is the Victory of Netzach! To live this Truth is to express it in everything you think, you say, you do, you feel. To live this Truth is to pour it into the pool where it multiplies. As it permeates the waters we share with all of life we help bring that life nearer to expressing in Assiah the perfection it really is.

TECHNIQUE

In this practice we will complete our passage through the 28th Path of Tzaddi that establishes harmonious reciprocity between Yesod and Netzach. Let's once again begin by treading the Path of Qoph, which also leads to Netzach.

Visualize yourself in the four-colored sphere of Malkuth. Try to recall the qualities and ideas you developed as a Zelator. Intone Adonai Melek and give this meditation:

"Oh Thou, Lord of manifest forms; reveal to me the Inner Light that links all things to Thee."

Visualize yourself ascending from Malkuth into the red-violet aura of Qoph. Intone Qoph on the note B and give this meditation:

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MEDITATIONAL ASCENT ON THE TREE: 26

"I ascend this Path of dedication and devotion prepared! Thou hast unfolded discrimination in me through experience on earth."

Now see yourself entering Netzach. It is a sphere of vibrating green light. Intone Yod Heh Vav Heh Tzabaoth on the note F# and give this meditation:

"Through devotion have I approached the Victory of Purified desire. I am ready for the Path that links me to the stars."

Now visualize yourself centered in the violet sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Mighty One of Life; as Thy power ascends, the stars within are tuned to the Higher Light."

Image yourself ascending into the Path of the Star. Intone <u>Tzaddi</u> on the note A# and give this meditation:

"Thou art the Divine One I seek in meditation! Thou art there always at the Center waiting for me to come to Thee."

Finish the practice by visualizing yourself returned to the sphere of Malkuth. All that we experience of liberation and light must be dedicated to liberating and illuminating all who dwell on earth. Intone Ah-men and perform the physical exercises. ##

Lesson Twenty-seven

(from the transcripts of class lectures by Ann Davies)

The final Path leading to the Grade of Philosophus is represented by Tarot Key 16, attributed to the letter Peh, 5. As the link between Hod and Netzach it is the first of the three Reciprocal Paths on the Way of Return; the lowermost channel of interchange between the Pillar of Severity and the Pillar of Mercy. For us it is the link between the skills we acquired as a Practicus and our final work of personality preparation as a Philosophus; the highest Grade of the First Order.

Actually, we have been working in the Grade of Philosophus for some time. In the Path of Qoph we transformed the well-grounded enthusiasm of Zelator into intelligent devotion to the Great Work. In the Path of Tzaddi we rounded out the theories and knowledge of Theoricus with the higher revelations of Truth received in meditation. Now, in the Path of Peh we want to utilize the skills of Practicus to further the aspirations of Philosophus.

This necessitates a preliminary disruption symbolized by the scene of chaos in Tarot Key 16. The position of the Path of Peh on the Tree of Life indicates the area of personality that needs to be subjected to the shock of awakening. As the channel of interchange between Hod and Netzach it is situated on the concrete or lower mental plane (see Diagram, Lesson 2). The necessary destruction has to be applied to the erroneous ideas and feelings we all tend to cling to about our personality.

Key 16 is directly related to Mars. Astrologically, its influence in Aries relates to the power that activates the brain as the mechanism of thought. In Scorpio the Mars influence corresponds to the power that activates the reproductive centers. The Scorpio aspect of Mars, expressing in all living things, is the agency through which evolution unfolds. It is the electrical energy that impels toward reproduction and birth; that drives man to participate in the worldly experiences which unfold consciousness; and finally it is the energy that destroys forms when they have served their purpose.

Essentially this dynamic force is an expression of will. Mars' sphere of activity is in Geburah, the Egoic source of what seems like personal will and volition. To experience the impersonalness of this power — which flows through you, not from you — is your goal in the Path of Peh.

As the scene in Key 16 suggests, this Path is not easy to tread. Personal will has to be exposed as a fraud! It takes deliberate and persistent practice of self-denial — denial of all the things we associate with what we think of as our distinctive personality. One after another, long established habits of thinking, feeling and speaking have to be destroyed. Because you have become accustomed to these errors they are comfortable and their destruction can be quite a shock!

In Key 16 the havoc is caused by a full scale electrical storm! Both fire and water are active. Mars is related to what is Alchemically referred to as "moist heat". Moreover, the Path of Peh reciprocates between a Sephirah of water and a Sephirah of fire. Qabalistically this corresponds to an interaction between Shin, V, and Mem, D. Shin is the tooth that reduces form to its elements; Mem is the Water of Reversal. In order to destroy the tower of false ideas about what human personality is, that tower must be subjected to the Reversal of Mem as well as the breakdown of Shin.

The figures falling out of the tower are the false forms of what you thought you were. Not only do we have to expose the discrepancies between our usual lines of thinking and responding and the non-separateness we profess; we also have to become aware of and reverse the subtle but powerful influence over us of ancient race errors. As shown in Key 16 it takes a sizable bolt of lightning to knock off the crown of belief in personal autonomy. Then it takes the continuous action of 'fire' and 'water' to throw out all the thoughts, words, actions and responses based on that error which remain even after we consciously acknowledge the delusion of personal will.

You should realize that the destruction of long held errors is going to necessitate periods of chaos and confusion. Old habits do not die easily, as I'm sure you know. However, you are well prepared for the storm in the Path of Peh. This is represented by your starting position in Hod. In the Grade of Practicus much emphasis was placed on the development of keen discrimination. That discrimination is the result of all previous Grade work; the product of knowledge, dedication and skill! It is your sure protection and safeguard as you tread this Path which completes your entrance into the Grade of Philosophus.

Basically the discrimination that protects you is an ability to be objective about the personality weaknesses and delusions that the storm of Peh exposes. You realize what the problems are but you do not identify with them nor dwell upon them. After all, they are not the Self.

Thus armed with discrimination we enter this Path to expose the hidden and unrealized obstructions that keep us from wholehearted acceptance of the impersonal source of will. You want to free the channel that will take your intellectual acceptance of non-separateness in Hod—into Netzach where it can become emotionally acceptable as well. Until they have been embraced by the feeling nature in Netzach, the ideals of Hod remain sterile. Together, and only together, is the equilibrium established that permits the Higher Will to make Itself known on the level of Netzach-Hod.

Remember well — you cannot remain the way you are now and become an Adept! It takes de-struction before you can re-construct the same essential elements into the Perfected Temple. It is time for you to sacrifice, on the altar of unrelenting Truth, those old comfortable habits and errors that are rooted in personality self-absorption. The tower of isolation served you once, but you have outgrown it. After distinct self-consciousness is fully developed, the tower must be destroyed so you can return to unity on a higher turn of the arc.

Our work in the Path of Peh is therefore basically destructive. Although the illusion of separate personality remains after the work is completed, the delusion is gone forever! Actions based on that delusion are the cause of all the selfishness, self-seeking, pride and ambition that result in the sorrowful inhumanity of man to man.

The place of this Path on the Tree has shown you that the required destruction is primarily aimed at errors in your thoughts and emotions. In mental realms the tool of destruction is keen, penetrating analysis. You want to expose the taint of separative error in your thinking, in your emotions, in the things you say! Peh is particularly related to speech. What you permit yourself to say about life, about other human beings, about experiences can be very revealing! What about your response to errors in the race consciousness? Do you find your emotions agreeing, at times, with separative errors therein? And when you realize what you are doing, do you stop to reverse that emotion?

Paradoxical as it may seem, the very unity we share with the rest of life is the main source of the false patterns that perpetuate our towers of separation. That is why it is so important to practice reversal! The vital soul level of telepathic interchange must be impressed with realization of its essential Oneness. You aid in that transformation every time you reverse a feeling of separateness into remembrance of the unity of life. That is how truth begins to multiply! To reproduce itself! To gather strength and influence in the vital soul! That is how more and more units of humanity are able to feel it and begin responding to the the Truth of Brotherhood.

Note that the Path of Peh is still in the area of personality preparation. Your mental body is the immediate recipient of Egoic emanations from above. By this work we are clearing it of obstructions so that the Ego can use it for transmission of Supernal Truth.

The more devotedly you work to build up patterns of truth in your thoughts, speech, emotions and responses, the more potent you become as an instrument for real service to the Light. So long as Brotherhood remains an intellectual abstraction you have not completed the Path of Peh. You have to take it into Netzach and nourish it with your feelings, your desires, your imagination. The work of this Path is aimed at exposing the conflicts between what we profess as ideals and what we are doing about it. The practice of self-denial and all it implies clears the way for a flash of realization from the Solar Self above.

In truth, the lightning flashes many times before the storm subsides. We are awakened to a needed transformation by a flash of guidance from above. Then the realization has to get built in! When it has made a difference in all our personality responses to life we are ready for another flash. Over and over again the lightning flashes! One after another, the towers of error come tumbling down! Finally there comes a time when you have built in enough Light by incorporation of the little flashes to be ready for the Lightning of Heaven that overthrows forever belief in personal will. That Supreme Flash is a direct identification with the Crown of Primal Will.

Although you are well equipped with discrimination to cope with the analytical work of this Path, you should realize that the breaking up of old accustomed thought-forms will necessitate periods of confusion and chaos. Just before the Radiance pours in, darkness seems the deepest. While your old idea of selfhood is crumbling and the True Self Awareness has not yet penetrated to your brain consciousness, all can seem black and empty. You have rent asunder your tower — false though it may be! The New Structure, at one point, is not yet defined enough and stable enough to permit the Higher Self to be experienced except in the tiny flashes of perception that seem to quickly fade away.

Have patience and persist! Reach for the guidance and love that are always available! It is a work of re-construction. The little flashes of insight have to be built in sufficiently for you to withstand that Supreme Flash. Does not its symbol, the bolt of lightning, tell you why this is necessary? Until your vehicles are 'stepped up' enough by gradual increase in frequency, they could not take the 'voltage' that is required to free you forever from the delusion of separate will.

TECHNIQUE

The Path of Peh is now open to you. We will first traverse the earlier Paths which lead into the Grade of Philosophus. These three Paths represent the channels through which the qualities and developments unfolded in each of the earlier Grades are synthesized in Netzach.

Begin by visualizing yourself in Malkuth, the plane of completion for all that is experienced in higher realms. Intone Adonai Melek and give this meditation:

"As the Light of earth increases, so does the unfolding of Thy Will."

Visualize yourself ascending into the red-violet Path. Intone Qoph on the note B and give this meditation:

"Thou art the Path wherein I willingly sacrifice all that is transitory to fulfill the aspiration of the Heart."

Image yourself entering the green sphere of Netzach. Intone the Divine Name Yod Heh Vav Heh Tzabaoth on the note F#. Symbolically you have opened the channel through which the unfoldments of Zelator can be lifted up into the sphere of Netzach.

Now place yourself in the violet sphere of Yesod and intone the Divine Name Shaddai El Chai. Then give this meditation:

"It is Thy strength, Oh Strong One, that sustains me as I look upward toward the ever more brilliant Light."

Image yourself ascending from violet into violet. Intone <u>Tzaddi</u> on the note A# and give this meditation:

"As I learn to 'stand aside' the urns of my consciousness are filled with the Light of unveiled Truth."

Image yourself again entering the green sphere of Netzach. Intone the Divine Name Yod Heh Vav Heh Tzabaoth on the note F# as before.

You have opened the channel through which the knowledge of Theoricus finds completion in the Victory of Netzach.

Visualize yourself in the orange sphere of Hod — armed with the skills and discrimination of a Practicus. Intone the Divine Name Elohim Tzabaoth and give this meditation:

"Thou art the skillful One! Through Thy workings I become a focus for the Strength of Egoic Will."

Now visualize yourself entering the Path of Peh. Image yourself centered in an aura of brilliant vibrating red! Consciously assert your readiness to let go of all personality errors which obstruct the downflow of Light from above. Intone the letter Peh (pay) on the note C and then give this meditation:

"I have entered the Path that exposes all that obstructs my reception of Light from the Ego above."

Once again visualize yourself entering the sphere of Netzach.

Intone Yod Heh Vav Heh Tzabaoth on the note F#. Symbolically you are bringing the skills you developed as a Practicus into the Grade that completes the preparation of the personality.

Return to Malkuth for a moment. Always we want to bring the higher energies we activate into expression here on earth. Intone Adonai Melek and then Ah-men. Finish with the physical exercises. ##

Lesson Twenty-eight

(from the transcripts of class lectures by Ann Davies)

As you begin this lesson place before you the following Keys, from left to right: Key 1 (Hod); Key 16 (Path of Peh); Key 3 (Netzach). Place the 8 of Wands beneath Key 1 and the 7 of Wands beneath Key 3. Also have a colored Tree of Life and the red color card before you.

Wands symbolize the plane of principles. Note the wheel formation in the 8 of Wands. It suggests both the wheel in Key 10 and the eight-pointed stars in Key 17. Key 10 is the grasp of Kaph. It alludes to mental comprehension of the universal order. The stars in Key 17 relate to the alignment of the Inner Holy Planets with their higher octave counterparts. We enter the Path of Peh from Hod, sphere of Mercury, after we have ascended the Path of Tzaddi. This indicates that right meditational work and its consequent alignment of the bodily centers unfolds the quality of mental comprehension necessary to travel from Hod to Netzach through the Path of Peh.

Beneath the Empress we placed the 7 of Wands. In that minor Key the units are arranged to form a triangle over a square. This depicts the Spiritual Triad reigning over the square of personality. It is the New Image in geometrical form! Before anyone is able to elaborate that image with the creative nature of Netzach, much separative error has to be overthrown. This overthrow is what we are about in the Path of Peh.

Our immediate purpose is to expose personality level patterns of thought, speech and response that stand in the way of emotional comprehension. By that I mean the ability to feel the truth of the unity of life; to embrace it so completely that the whole force of the desire nature begins to serve that truth alone. Desire is what activates creative imagination. When it is no longer focused on gratifying selfish, separative impulses it is free to receive and elaborate the New Image which is constantly emanating 'in germ' from the plane of the Ego above.

When we said that a certain quality of intellectual comprehension was necessary before anyone was ready to enter the Path of Peh, we meant an ability to grasp the reasonableness of the idea of Unity. The total interdependence and interrelatedness that exists throughout the universe is graspable by the self-conscious mind. It is a conclusion that can be reached from observation, study and experiment here on the physical plane.

Your position at the entrance to the Path of Peh indicates that you have sufficiently grasped and accepted the truth of non-separateness with the intellectual mind. Before you can complete that acceptance in Netzach you must submit to the Lightning that exposes age-old patterns of conduct based on belief in separate personal autonomy. These patterns, multiplied and perpetuated in the human collective consciousness, are the legion of errors that are responsible for the delusive appearances which make separate personal existence seem to be a reality.

As spiritual aspirants, all of you have rejected the idea of separate autonomy. The knowledge and esoteric training you have received has helped you to realize that all appearances to the contrary are delusive. Yet we must admit that all of us act in many ways as if the lie of separation were true. By act, I mean the usual way you think about things and people when not in actual meditation or study! I mean the usual way you react to other human beings and situations when not directly engaged in spiritual endeavors! I further mean the things you say and the way you react to the ordinary frustrations and annoyances of everyday existence that betray an underneath affinity for that lie.

That scene of terror in Key 16 depicts the shock that every one of us feel when we have to face up to the many discrepancies that exist between the ideal way we like to think of ourselves as a personality and the many ways in which we discredit that ideal by our everyday activities.

As psychologists have found, most human beings build up an image of how they like to think of themselves. Anyone who professes to believe in the truth of unity — as all of us do — would have an ideal image of his personality as kind, beneficent, unselfish and understanding. Of course we admit to some obvious 'slips' now and then. But we excuse them or rationalize them away as either justified or insignificant with something like . . . "After all, with the level of most human consciousness at this time and with my sensitivity, it is no wonder I miss the mark now and then."

In other words, until we enter the Path of Peh we tend to justify the obvious discrepancies and we remain totally unaware of others that are more subtle and hidden. Now, as you all know, the New Image that emanates from the Real Self infinitely surpasses in its perfection and beauty any illusion of perfection you may have concocted for your personality. But that True Image of the Self is not yet actualized in Assiah. Before it can be 'embodied in the flesh' the separative patterns that you are perpetuating by expressing must lose their hold on you. Then, and only then, can you become actually what you always are potentially—a Fifth Kingdom being totally motivated and guided by the Self that is One.

The work of this Path utilizes the Mars energy as the force which breaks down forms or patterns. On the mental plane it is relentless analysis and continuous alertness that accomplishes this breakdown. During this aspect of the Great Work you need to be awake to the meaning of everything you do and say and feel all through the day. By comparing your everyday responses to the truth of Unity you can judge them by that standard.

Remember, you are prepared! It is the Magician in you, alert and open to higher guidance, who enters the Path of Peh. It is the Magician whose keen discrimination discerns the difference between the Self and Its vehicles. When you are not blinded by total identification with your personality you are not so devastated when you discover its many imperfections.

Yet we should not make the mistake of dismissing these imperfections as 'only personality'. That is a subtle way of excusing them

and does not help to eliminate them. The Mars force, active in this Path, is rooted in Geburah, Severity. Severe you must be with the errors you discover if you want to rid yourself of them. Whatever the lightning exposes as an obstruction on the Path must be stripped of power.

From earlier lessons you know that the way to destroy the power of an unwanted response is to stop letting it express through you. You know also that it takes repeated effort and constant alertness to accomplish this. Let's say you have recognized an unworthy pattern of response in yourself. Every time you become aware of it rising toward expression — stop it! The psychic energy which accompanies it has already been activated, so direct that energy into a waiting pattern that expresses Unity and Love.

However, before you can destroy hidden errors in your behavior you must be aware that error exists. Many such we perpetuate because we have not sufficiently realized that they are errors for us.

It has often been said that the Accelerated Evolutionary Path is not easy. If you are serious in your intent to ascend this Path you can no longer afford any self-delusion. As in all things, when the prize is great the price is high. Once you have dedicated yourself to becoming an instrument for the Hierarchy of Light, many things that seem inconsequential and are relatively harmless in most of humanity loom up as great obstructions.

You know that Initiation means increased power, and that power in itself is neither good nor evil. It is the channel that transmits that power which determines its effect. The more power you unfold, the more responsible you are to use it for nought but good. To assure yourself that you do not wander off in the wrong direction, your personality complex must be cleared of any tendencies toward misuse of power. That is why some seemingly small or so-called minor transgressions need to be recognized and then destroyed.

No one is fit to help others see the Truth of Brotherhood until he has applied it as a standard to his personal activities. In this Path there is a need for ruthlessness toward the separative self. Not someone else's, but the one you are functioning through. So long as you hide personality errors by making them look either righteous or unimportant, you remain deluded by them and continue to express them.

The conscious and subconscious separative acts which we veil with justifications are depicted by the man and woman in Key 16. They are clothed, and in Tarot this signifies truth veiled by some form of ignorance or misinterpretation. Remember, however, that with yourself just as much as with others, severity should not include any sense of condemnation. You don't want to make the mistake of arousing excessive guilts or regrets. The right attitude should be similar to that of a mother with her beloved child. The whole idea is to show where error exists so that something can be done to eliminate it.

In particular, we want to expose tendencies that are rooted in the lie of separation which we have clothed in various veils of righteousness. One of the subtlest forms of this error is that which results in spiritual pride. We become so confident that we are unselfish, benevolent lovers of humanity that we fall into the sin of considering ourselves superior to most human beings. Thus we separate ourselves from the very humanity we profess to love.

Another common form of this error gives love and aid, but with invisible strings attached. There is a desire, hidden from conscious realization, to be appreciated, looked up to, or even idolized. It is a bid for power and influence over others that needs to be recognized at an early stage and stopped. Another tendency that is rooted in separation is that of rationalizing criticism of others as being helpful and frank. Like any expression that is critical or resentful or impatient toward the personalities of others, it is rooted in separative self-importance and should be exposed for what it is.

Before we continue with our exposé, let me remind you of an important secret for success. Not only will it help ease the shock of awakening, but it will bring you moments of genuine delight. Mars, the planet attributed to the Path of Peh is exalted in Capricorn. The right attitude with which to approach this phase of the work is revealed by the sign in which Mars finds its highest expression. Capricorn is Key 15, which symbolizes both the slavery to appearances we get ourselves into and the blessed faculty of humor or mirth! That is the secret! When you expose some of the ridiculous discrepancies between your ideal selfimage and some of the things you permit yourself to do or think or feel or say - the contrast should not only amaze you, but amuse you. Then, when you compare that false self-image you have been hiding imperfections behind with the True Perfection of the Self - the caricature presented to you should be really hilarious. All this time you have spent building up an image you could live with, and now you find out it is so ridiculously less than the Glorious Truth about the Self! When you approach with humor you approach with a quality of the Higher Self. You invite that Self to help you see Truth.

Now that I have reminded you of the correct formula for success, let's expose one more rather common 'sin' that veils itself in nobility. When anyone refuses help from others to prove his self-sufficiency and strength of character, let's realize that in this so-called self-reliance there is more than a little tinge of separative pride. You are at the place in your unfoldment where the erstwhile noble traits of the distinct individualist must be recognized as separative and therefore in need of correction. Self-reliance for you who have entered the Path is reliance on the Self who is One in all humanity.

You may not be able to feel the unity of life at present, but as you continue to eliminate the errors of personality you will be clearing the Path of Peh so that your intellectual acceptance of Unity in Hod can unite with emotional acceptance in Netzach. When the union is consummated, the New Creature is conceived. Eventually the vessel is ready which permits the Higher Ego to be 'born' on the plane of the concrete mind.

TECHNIQUE

In this Technique we continue our ascent through the Path of Peh. Just as we did previously, we will first traverse the Paths of Qoph and Tzaddi which also lead into the Grade of Philosophus.

Image yourself in a sphere of citrine, russet, olive and black for Malkuth. Intone the Divine Name Adonai Melek and then give this meditation:

"Oh Thou, Lord of Earth, guide me through the path that leads from the surface toward the center; from outer seeming to inner truth."

Visualize yourself ascending into the Path of Qoph where you are centered in an aura of brilliant red-violet. Intone Qoph on the note B and give this meditation:

"The yearning I feel to know Thee, Oh Lord, is not mine but Thine. It is Thy light that guides me all the way."

Now in your imagery enter into a sphere of brilliant green for Netzach. Intone the Divine Name Yod Heh Vav Heh Tzabaoth. Since you have not yet become a full Philosophus we will not give a meditation at this point. What we are doing now is opening the channel through which the realizations of Zelator can be merged with those of Philosophus after we have completed our work in all the Paths leading to it.

Now visualize yourself in a violet sphere for Yesod. Intone the Divine Name Shaddai El Chai and give this meditation:

"Thou art the foundation of strength upon which I stand, ready to enter the Path which reveals the Higher Truth."

Ascend now into the violet Path of Tazddi. Intone <u>Tzaddi</u> on the note A# and give this meditation:

"As the Self within reveals Its true beauty and light, I willingly let go of all illusions out of the past."

Once again image yourself entering the green sphere of Netzach and intone Yod Heh Vav Heh Tzabaoth on the one note F#. You have opened the channel that links the Grade of Theoricus to the Grade of Philosophus.

Now visualize yourself in the orange sphere of Hod. The Divine Name is Elohim Tzabaoth which you intone on the appropriate notes. Now give this meditation:

"Oh Thou, God of Hosts, lead me through the Path that unites the realizations of the mind with those of the heart."

Visualize yourself once again in the green sphere of Netzach and intone Yod Heh Vav Heh Tzabaoth on the note F#. We are opening the first reciprocal channel that brings together the contending forces of the Tree.

Return as before to Malkuth and dedicate all that you have realized to redeem the sphere of earth. Intone Adonai Melek once again and then Ah-men. Finish with the physical exercises. ##

Lesson Twenty-nine

(from the transcripts of class lectures by Ann Davies)

The Lightning Flash, or Flaming Sword as it is also called, in Key 16 comes from a golden disk, symbol of the Central Spiritual Sun. Its form represents the instantaneous conception of the Ten Sephiroth—the Whole Tree or Primal Idea at once! From that Whole proceeds the sequential unfoldment of the Sephiroth; an unfoldment which establishes increasingly more complex interrelationships between them and results in objectification in the lower worlds.

The spiritual experience attributed to Key 16, called The Awakening, is a sudden, usually brief, but very clear realization of that Whole. From it the transitoriness of all things in this world comes into focus. The thoughts and feelings of waking consciousness are recognized as temporary, ever-shifting and usually distorted reflections of a Higher Reality. That is why it is called The Awakening! Even a split second of Higher Vision puts your ordinary level of consciousness into the position of a dream by comparison.

In essence, what we awaken to is the relativity of what we consider reality. Although waking, conscious life is undoubtedly reality when compared to the distorted, reflective experiences of the usual dream, it is itself dreamlike by comparison to wider ranges of consciousness.

To some degree every new realization is an awakening. Whenever you ponder over a problem and give it much attention you concentrate mental energy. The answer may come in a sudden flash; but like the accumulation of energy that results in an electrical storm, it is really the cumulative outcome of your previous pondering. It wakes you up from the foggy, groping state you were in before. It spurs you into another phase of mental activity in which you apply the new insight to your tower of convictions and find that many of them have to be thrown out as erroneous.

For the purposes of this final lesson on the Path of Peh, place before you Keys 1, 16 and 3 from left to right. Beneath them, from right to left, place Keys 4, 13 and 15. These latter three represent various aspects and expressions of Mars, the primary quality we are working with in the 27th Path.

Key 4 represents the Mars influence in Aries. It is an initiating, dynamic, courage-building, activating influence. The Emperor is a symbol of dominion through strength of purpose and superior reasoning ability.

Now our principle concern in this Path is to begin destroying the personality response patterns that are based on the delusion of separation. Whatever the degree of reality you may have glimpsed so far, you are now in the process of extending into longer and longer periods of emergence from the dream of separation. Everyone's conception of reality is capable of infinite expansion. The very same physical plane objects and relationships become a 'new world' as the fullness of our perception of them unfolds.

As with all things, practice is the method. The more consistently you remember to live and think and feel non-separate, the more rapidly will your body become structured to intercept and retain higher and higher voltages of Truth for longer and longer periods of time.

In order to do this we have to set up counter-patterns of rejection; patterns that refuse to elaborate feelings or thoughts or ideas based on the sense of personal isolation and personal causation. As with the formulation of any habit pattern, it takes much repetition before the pattern becomes so automatic that you no longer have to give it your conscious attention.

Deliberate, persistent, conscious repetition requires a strong initial impulse. The Path we are treading is called the Exciting Intelligence! To begin an endeavor with sufficient will to accomplish is to partake of the dynamic, activating Mars. Relative to our work in the Path of Peh, Key 4 represents the increased will power available to you as you recognize more and more clearly that the source of that will is beyond personality. Mars sphere of activity is Geburah. All Martian expressions partake of its volition and strength.

As you enter the Path of Peh from Hod you are armed with an intellectual recognition of superpersonal will. That is, you have accepted the truth of non-separateness as an ideal. Now you must act after that truth in the face of much personal and collective error to the contrary. Note that the golden disk and lightning flash combined resemble the symbol for Mars. Now look at the Emperor! He is a figure of strength, courage and confidence. He is also a warrior!

In order to build a pattern that will automatically reject separative influence you have to stand firm against the tide of collective error. Belief in personal isolation and personal autonomy is strong in the consciousness of humanity. At this point you must exercise the vigilance of the Emperor in order to consciously recognize attitudes in your personal expression that still pay homage to the lie of separation. Then in order to destroy such attitudes you must refuse to let them express through you. Eventually the time will come when repetition of your conscious acts of repudiation will become stabilized as a habit in subconsciousness.

As a stage of the Great Work, Key 4 corresponds to Calcination. It represents this active expulsion of error we have been speaking of by a superabundance of Mars energy. The dominion over all He surveys portrayed by the Emperor is the dominion of the Higher Self over the patterns of the lower separative nature. He is that Higher Will, that Strength in you that overthrows the ancient pull of the line of least resistance. Recognize Him as the real source of will and He will destroy the lethargies, procrastinations and disorderly spasmodic efforts that keep us from Victory when we foolishly attempt to rely on nonexistent separate personal will power.

As we tread this Path the power of Mars is combined with that of Mercury, Key 1. Higher Will begins to energize us with increased potency as we recognize more and more clearly that the true function

of self-conscious attention is to act as a transparent vehicle for the One Indivisible Self.

Key 13, Death, represents Mars in Scorpio. In it we see both the morning sun, heralding the birth of a new day and a skeleton, symbol of death. The Mars force is the active principle both in the reproductive urge that leads to birth and the destructive force that leads to the death of form. In essence Mars is the evolutionary energy that unfolds life and consciousness through a continuous series of changing forms.

In order to complete your passage through the 27th Path you need to recognize not only the necessity of change, but also its unfailing beneficence. All of life progresses toward its ultimate consummation by passing through alternating cycles of birth and death; of active experience in the field of incarnate existence followed by harvest or assimilation in the cycle we call death.

Intellectually, or in Hod, we have probably all accepted the beneficence of change just as we have accepted non-separateness. But until we destroy the underneath fears and anxieties based on resistance to it, we are not yet prepared to enter into the fullness of emotional acceptance in Netzach.

Whatever form fear may take in your personal expressions it is a hindrance on the Path. You must recognize it as basically a response to fear patterns in the collective consciousness. By refusing to elaborate it with the power of your imagery or attention you set up the counter pattern that directs energy into more constructive responses.

For advanced aspirants fear can take on an outer robe that makes it at once more subtle and more agonizing. It may take the form of painful concern for the well-being of those near and dear to you. Or it may express as overpowering anxiety and doubt over the quality of your work for the Hierarchy of Light. Another form of fear which aspirants are particularly prone to is dread and depression over the present state of the world.

You cannot help <u>feeling</u> waves of fearful emotion at times, for they are continuously present in the world soul; but you can refuse to give them the strength of your prolonged attention or imagination. Occult work does make you more sensitive to the collective consciousness. You do have to feel with life in order to help in its redemption. But you must not feed its negative emotions by clothing them in images of personal foreboding and anxiety.

To tread the Path of Peh is to accept the responsibility of recognizing and repudiating the many ways in which you still allow yourself to act and think and feel as if death were a reality. Intellectual acceptance of immortality is not enough! Recognize fearfulness over the well-being of loved ones as a form of this doubt. Recognize anxiety over the adequacy of your service as a form of it. Recognize depression over the present state of the world as a form of it. Finally, recognize the many ways in which you cling to present situations, relationships and

conventions — even while you profess to welcome change — as a form of it.

As a stage of the Great Work, Key 13 corresponds to Putrefaction. It is the Eighth Stage wherein your old concept of personality is utterly disintegrated. As you succeed in recognizing and refusing to express the many variations of separative error you gradually disintegrate your false identity with the vehicles of personality. It is this false identity that is the basis of all our fears, anxieties and resistance to change.

By Tarot number, Key 13 is related to both unity and love. The same power that has been perpetuating patterns of fearfulness in the collective consciousness, when freed from these separative errors, begins to multiply and enhance feelings of love and unity. It is in this way that we direct reproductive power of Mars toward fathering thought forms that strengthen love and realization of immortality in the collective consciousness of humanity.

Key 15, The Devil, represents Mars exaltation in Capricorn. In the last lesson this attribution showed us the importance of laughter as we exposed the many self-deceptions we have been guilty of. Key 15 is a symbol of bondage to appearances. It is a bondage rooted in what is meant by the reversed pentagram on the brow of the Devil. So long as we falsely identify with the lower nature we remain in bondage to appearances. As we succeed in destroying the hold over us of this false identity the world of appearances transforms itself before our very eyes.

Then, in the midst of 'this world's' conflicts and continuing appearances of evil, inhumanity and greed, we can reach for strength and renewal because we have recognized that spark of divinity that dwells within the heart of every single unit of humanity. Remember that divinity, for it is the True Man! Then you will be able to feel joy and confidence in the ultimate victory of love even while you also experience the pain and sadness of those who have not yet awakened to that Light. You and I have the power and the duty to direct our attention and imagination toward building the patterns of joy and love and unity that will bring in the era of the Brotherhood of Man.

TECHNIQUE

In this practice we finish our work in the Path of Peh, the final Path of entrance into Netzach and the Grade of Philosophus. We bring the energies corresponding to all the earlier Grades and Paths into Netzach where, as a Philosophus, we will complete the work of the First Order that makes the personality a fitting channel for the transmission of Light from the Ego above.

Image yourself centered in the four-colored sphere of Malkuth. We work to bring light and love to earth in ever greater measure. Intone Adonai Melek and give this meditation:

"Oh Thou, Lord of Earth, I work with joy and patience to help rend the veils of delusion that hide Thy Beauty from those who dwell on earth."

Visualize yourself ascending into the Path of Qoph where you are permeated with brilliant, vibrating waves of luminous red-violet light. Visualize Key 18 for a moment; then intone Qoph on the note B. Then give this meditation:

"I yearn to serve Thee, Oh Lord of All, with the strength of boundless devotion. I willingly sacrifice all that hinders; all that keeps me from channeling Thy love to earth."

Enter into the vibrating green of Netzach and intone Yod Heh Vav Heh Tzabaoth on the note F# and then say:

"The Path is open through which Malkuth reciprocates with Netzach in perfect harmony and balance."

Visualize yourself centered in the sphere of Yesod, permeated with vibrating violet light. Intone Shaddai El Chai and then give this meditation:

"Oh Thou, Mighty One of Life, it is knowledge of Thy true nature that prepares me for the Heights."

Ascend into the violet Path of Tzaddi; the Path of revelation and of truth. Intone <u>Tzaddi</u> on the note A# and give this meditation:

"In quiet contemplation I seek Thy guidance, Thy love, Thy light! I seek it not for personal glory but for Thy Glory here on earth."

Enter the green sphere of Netzach. Once again intone Yod Heh Vav Heh Tzabaoth and then say:

"The Path is open through which Yesod and Netzach may interact in perfect harmony and balance."

Image yourself in the vibrating orange of the sphere of Hod. Intone Elohim Tzabaoth on the appropriate notes and give this meditation:

"I offer my mind to Thee, Oh Lord within the heart! Let me be a channel for Thy-will-be-done on earth."

Visualize yourself in an aura of vibrating brilliant red light. Call to mind for a moment The Tower with its lightning flash and toppling crown. Then bring before your mind's eye Keys 4, 13 and 15 — each for just a moment. Next intone Peh three times on the note C and give this meditation:

"Although Thy lessons have not been easy, Thou hast shown me Truth. It alone can lead me to Union with the Self."

Once again enter the sphere of Netzach and intone Yod Heh Vah Heh Tzabaoth on the note F#. Then give this meditation:

"I have opened the Path through which the perfect balance of Hod and Netzach invites guidance from the Ego within the heart."

Return for a moment to Malkuth to signify that all you do is for the increasing glory of earth. Finish in the usual manner. ##

Lesson Thirty

(from the transcripts of class lectures by Ann Davies)

The Grade of Philosophus, which you are now prepared to enter, is situated in the seventh Sephirah, Netzach. In number symbolism, 7 represents the completion of a cycle. In this Grade we complete the cycle of personality preparation as we finish the work corresponding to the First Order of our Fraternity.

Although the Hebrew word Netzach is usually translated as Victory, it has other shades of meaning. Sometimes it is translated as clarity or brightness; sometimes as sincerity or truth; sometimes as perfection or glory. All these words apply to Netzach as the seat of the desire nature in the Qabalistic Constitution of Man.

Whatever is strongly and consistently desired — whether that desire be 'good' or 'bad' by present standards — is <u>always</u> victorious! It brings appropriate experiences into manifestation whether we recognize them as the outcome of desire or not; whether we rue the day we desired them or not. In the cycles of unfoldment before we approached the Portal of Initiation the very victory of desire finally forces us to turn away from selfish ones in disappointment and disgust.

The word clarity, as it is related to Netzach, is used in the sense of something becoming effective clear through. It suggests the satiety with material desires that makes them no longer attractive to us. It goads us into a search for something more meaningful; for something less transitory and evanescent. As we reach upward to find relief from dissatisfaction and boredom, the light of truth pours in with increasing intensity. Finally the brightness of Inner Light so saturates us with its truth that the Higher Self is able to gain a lasting victory over the delusions of the lower nature.

The words sincerity and truth in relation to Netzach refer to the idea that we <u>cannot pretend</u> when it comes to desire. No one can really fake it for very long. Our attention wanders off weak wishes that we would just sort of like to have or be or see happen. If you do not genuinely desire a thing, then the time for its consummation is either past or not yet at hand. Thus we should realize that the focus of desire necessary to become a conscious and effective instrument for the Ego is not possible unless it is <u>sincere</u>.

Perfection and glory in reference to Netzach identify it as the place where the final work of personality transmutation takes place. When you no longer yearn after anything that is not in harmony with the Truth of Unity and the fact of Brotherhood . . . then desire becomes the key to perfection for the individualized Ego. It assures you of experiencing the Glory of liberation, for it is the Way that leads to completion of the Great Work.

Yet sincere desire by itself is not enough. The Grade of Philosophus follows after three earlier Grades of unfoldment. To be really

effective, the desire to act as an instrument for the outflow of Higher Wisdom must be based on adequate knowledge and experience. Many of the saints and mystics of old were sincere beyond doubt in their desire to serve God as they conceived Him to be. Their deep devotion enabled them to receive benedictions of love pouring down the Pillar of Mercy; them to receive benedictions of love pouring down the Pillar of Mercy; but, because that devotion was not sufficiently balanced with the mental development of Hod, their lack of discrimination and misinterpretation of experience brought disaster as often as aid to themselves and to those they endeavored to help.

Thus, in our Order the full dedication of the desire nature to the performance of the Great Work is taken after we have sufficient knowledge, experience and mental development to make that desire not only sincere but also enlightened. Your entrance into the Grade of Philosophus signifies that you have completed the work of all previous Grades and Paths. Let's briefly review the unfoldments corresponding to each of these and see how they have prepared us to embrace fully a philosophy of life based on the truth of Unity and the power of Love.

As you study this lesson place the enclosed Tree of Life diagram before you. This particular Tree, with Tarot Keys on the Paths, helps us to synthesize our knowledge of Tarot and of the Qabalah into a larger scope of realization.

As a Zelator in Malkuth you began to look upon the physical plane with more attentive, inquiring eyes. You came to realize that human experiences and the forms of this plane represent the final outworkings of processes and force relationships that are not visible on the surface. This realization — that there is more to existence than meets the eye — represents the first stirrings of a desire to find out what that more is.

When you begin to look, you always find. The very act of searching for clues to the true nature of things turns the quest away from external appearances toward their interior causes.

From Malkuth you entered the Path of Tav. Key 21, the Tarot symbol for this Path, represents the Saturn force which awakens into increased activity as the search for truth continues. This is the Path of the Administrative or Serving Intelligence. In it we came to realize that cosmic administration and service to life are one and the same. Those who serve with the greatest capacity and dedication are those who are most fit to act as administrators for the Universal One. Thus before we were permitted to enter Yesod, where knowledge of hidden forces is imparted to us, we ascended the Path which emphasizes the importance of dedicating ourselves to work as "unprofitable servants of life".

As a Theoricus in Yesod you were given the title of Ba'al ha Da'ath, Master of Knowledge. Acquisition of the requisite knowledge builds the firm foundation upon which transmutational work can proceed with more than guesswork and with accelerated intensity. As a Theoricus you learned of the natural dominion that human consciousness has over all subhuman forces. It is a knowledge based on understanding the livingness inherent in all things — a livingness that is able to respond; a livingness that is One!

Because all forms and forces in the universe are conscious, living aspects of a single Whole, they continuously interact within that Whole according to a definite and perceptible law. This we know as the Law of Suggestion, operative throughout nature, wherein lesser developed forms of the One Existence are influenced and unfolded by more developed forms of that same One Existence. This Hierarchy of descending influence is the means whereby all things are gradually developed by receiving from above.

Knowledge of the Hierarchical chain of influence and mankind's rightful place in it prepared you to become a more valuable link in that chain. It prepared you to receive from those ahead of you on the Path; to become a conscious, cooperating channel through which Their brighter Light can be transmitted through you to levels below.

After completing the work of Theoricus you were ready to approach the Grade of Practicus in Hod through the Paths of Shin and Resh. In the Path of Shin, represented by Key 20, we linked our Zelator unfoldments to the sphere of Intellect. We subjected the results of careful observation of physical phenomena to the fire of mental analysis. We perceived the indestructibility of energy as it passes through infinite changes of form on the physical plane. We correlated to this the idea that consciousness must be equally indestructible. A human consciousness passes through continuously changing forms of thought, mood, emotion, belief . . . and yet it is one. Our work in the Path of Shin enabled us to gain our first real grasp of the truth of immortality. Consciousness remains itself throughout continuously changing forms of expression in this life. It must remain itself through the comparable change of form from one life to another.

The next Path we traversed was the 30th Path of the Collective Intelligence. In its Tarot symbol, Key 19, the Sun is shown as the source of light and life for all things in manifestation. That Sun is also the Collector. It collects the fruits of the manifest experiences of which it is the source. In this Path the theory of the Unity of Life, formulated in Theoricus, is related to its expression in the Microcosm. The Ego within you is the Sun; the source and collector of the fruits of a long series of personal existences. Throughout all the personal vehicles you have entered and left in cycles past, that Sun collected experiences into a focus which represents your present unfoldment level. It has prepared you to begin the journey back to conscious union with the Central Sun. Yesod is the giver of power for this journey of regeneration. Directed by an individualized Ego who is conscious of its source, the power of Yesod is used to effect the accelerated transformations and building in of new structures that lead to Rebirth into the Fifth Kingdom of Spiritual Humanity.

The Grade now opened to you was that of Practicus, situated in the Sephirah Hod. Its Hebrew title translates as Master of Verity or Master of Faithfulness. The practical work of Hod helped you to develop a faith in the truth of Unity based on intellectual confirmations. We engaged in practices that showed us expressions of this unity throughout nature. We came to recognize certain basic laws of form and to grasp the import of these laws. We found the basis of form to be a matter of relationships established between identical points of living, conscious light; relationships that can be represented by certain geometrical figures.

The realization that all forms are built up of living, conscious light puts us in a position to grasp with the intellect how that light is formed. "That which is above is as that which is below." If we are the image and likeness of the One Creator, then, on our scale, we are like creators capable of formation through like methods and under the same law.

With an intellectual basis for the truth of unity established, you were ready to approach the Grade of Philosophus wherein the full force of the feeling nature is able to accept this truth. We first approached Netzach through the Path of Qoph, Key 18, which links Malkuth to Netzach. Having grasped the reasonableness of the idea that human consciousness is the formative power, we are now prepared to link our knowledge of the physical plane with the aspirations that stir our feelings most.

When the laws of nature, apparent even through the physical senses, are rightly understood, our realization of the Unity of Being is enhanced tremendously. Our highest aspirations are realized as being a response to an influence descending from above. We are able to reach upward for guidance with increased intensity. This intensifies, in turn, the influence on the body consciousness. The processes of that body begin to 'duplicate' — in the relationship patterns between the living units that make it up — the aspirations we are able to clearly formulate and intensely feel. This is the process that eventually completes the Temple and permits the Ego to be in continuous conscious union with Its reflection on the physical plane.

Through the Path of Tzaddi, Key 17, we lifted the knowledge of Theoricus up to the feeling nature in Netzach. When the prolonged and deep thought of meditation is based on carefully gathered knowledge, then the Light received from above is rightly interpreted. Truth is revealed that the mind can grasp and the emotions can embrace. It stirs us anew to desire yet more freedom and yet more light.

The final Path through which we entered the Grade of Philosophus was the reciprocal Path of Peh which links Hod to Netzach. In that Path, represented by Key 16, we worked to eliminate conscious or subconscious patterns of conduct in any area of expression that were inhibiting our ability to <u>feel</u> the truth of unity and to act after that truth in everything we do.

Now you have entered Netzach. The many trials through which you have so far passed have brought you to where you can in all sincerity, and with real understanding of what it means, dedicate the full force of your desire nature to the work that is preparing you to act as a valuable link in the Hierarchical chain through which the One Self completes Its purpose on earth.

TECHNIQUE

With this review of earlier work fresh in your mind, let's reimage our ascent through all the Paths and Grades that led up to our entrance into the Grade of Philosophus.

Visualize yourself in Malkuth. As a Zelator intone the Divine

Name Adonai Melek and then give this meditation:

"Oh Thou, Lord of Earth! Thy garments have become transparent. They no longer hide the Light of truth from me."

Visualize yourself ascending into the blue-violet Path of Tav. Intone <u>Tav</u> on the note A and give this meditation:

"In the Path of the Cross I learned the joy of service that unites me with the King."

Image yourself in the violet sphere of Yesod; intone the Divine Name Shaddai El Chai and give this meditation:

"Oh Thou, Mighty Lord of Life! Thy strength is as a platform. Upon it I stand as I reach upward toward union with the Self."

Return to Malkuth in order to enter the Path of Shin. See yourself in its aura of vibrating red light. Intone Shin on the note C and give this meditation:

"In the Path of fire the curtain of matter is parted. I glimpse the immortal, eternal One."

Next return to Yesod and enter the vibrating orange aura of the Path of Resh. Intone Resh on the note D and give this meditation:

"Through the Path of Resh I follow a Light that leads from the circumference to the center of the Sun."

Now enter into the orange sphere of Hod. Intone Elohim Tzabaoth on the appropriate notes and give this meditation:

"Thou art the Creative One! The tapestry of existence is Thy work of art."

Return again to Malkuth and enter the red-violet Path of Qoph. Intone Qoph on the note B and give this meditation:

"As I reach upward to Thee I feel Thy love lifting me toward the Heights."

Return again to Yesod and enter the violet Path of Tzaddi. Intone Tzaddi on the note A# and give this meditation:

"The knowledge of Yesod is not complete until it has received Light in the Path of the Star."

Now return to Hod so you can enter the Path of Peh. Intone Peh on the note C and give this meditation:

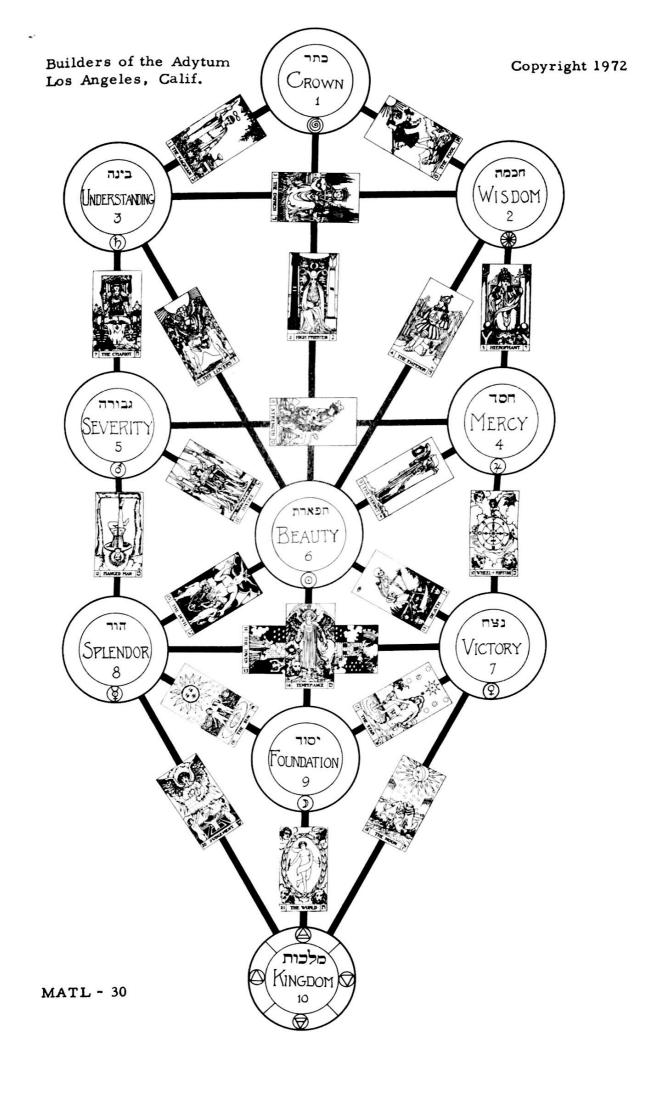
"I willingly sacrifice all that obstructs, all that blocks the way to the Victory of purified desire."

Now enter the vibrating green sphere of Netzach. Intone Yod Heh Vav Heh Tzabaoth on the notes F-C-C#-C A#-E-E-C#-A. Intone it three times and then give this meditation:

"I have entered the sphere of love! I am ready to dedicate all that I feel to the Ego within the heart."

Finish in the usual manner. ##

Attached: T.L. Chart



Lesson Thirty-one

(from the transcripts of class lectures by Ann Davies)

The title of this Grade relates the idea of philosophy to the sphere of desire. There is indeed a definite connection. Our philosophy — or the way we interpret experience and what we consider the purpose of life to be — is conditioned by the way we want it to be. The old Hedonistic belief that the purpose of life was to derive as much sensual pleasure from it as possible was rather obviously based on personal desire. You can be sure that before you entered the Path of Initiation you had similar beliefs you called your convictions or philosophy, which were really no more than reflections of what was then the main object of personal desire.

Even now, in the Grade of Philosophus — where we want to synthesize all we have thus far learned into a statement of our philosophy — desire is very much a part of it. Just as much as the Hedonist we will embrace its tenets because that is what we want to do. What makes the vast difference is that ours is a cultivated desire; a desire based on carefully gathered knowledge, acquired skill and usually, by this time, some direct experience of higher planes of awareness.

All this has prepared you to embrace the Philosophy of our Order with a clearer conception of what it means and of how best to realize its promise. Furthermore, this new, more meaningful comprehension arouses a new intensity of desire. Desire cannot be feigned, but it can be cultivated! That is what we have been doing all these years — improving the quality of desire; preparing for this time when all the knowledge and skills we have thus far accumulated come into such focus that familiar ideas take on a new meaning and the goal becomes clear enough to arouse the Empress into full creativity.

Netzach is a Sephirah of fire situated on the mental plane. Mental fire pierces through the clouds of vagueness and hazy perception so that you grasp things you have known before, but with a higher, more acute realization of what they mean. You become aware of your own knowledge! You find out what you really do know and what you really do want! Yearnings that were rather weak and dimly formulated before come into full focus and image. Abstract ideas that you were not able to relate to familiar things or link into a unified endeavor become distinct enough to command the full attention of desire. Until you can make your goal and the means for attaining to it clear enough to put into some kind of imagery, the full potency of desire does not respond.

Thus it is that the work of this Grade initiates a new cycle of accelerated unfoldment. Unification makes the thing you aspire toward distinct enough to be formulated into images; and, as you know, it is creative imagination that sets forces into motion which embody spiritual energies into the flesh.

We said that in this Grade familiar ideas would have a new meaning for you. The Philosophy of Our Order is not new to you at all. You

have been learning about it all these years as a Builder of the Adytum. It is present, likewise, in all true Scriptures throughout the world. What is new is the import that the same ideas seem to have. This is the real Victory of Netzach; this unifying grasp of the Wisdom of the Ages that so intensifies your aspirations that you enter into a cycle in which unfoldment is tremendously accelerated!

Our review in the last lesson prepared you for this new comprehension. The merging of realizations, inspirations and revelations which you have experienced in earlier Grades enables you to answer, with a new conviction, the questions which have concerned philosophers and thinkers from the beginning of time. Briefly, these questions are: Who is Man? What is the purpose of his existence? What is the place of man in the universal scheme? How can he assume that place and thereby fulfill the purpose of his existence? What follows is an outline of Our Philosophy which proposes answers to these ancient questions. As a Philosophus you are prepared to embrace this truth with a more profound comprehension than you have ever had before.

Our Order holds the following tenets to be true. The real inner man (and by man, used in this sense, we always mean Generic Humanity — man and woman) is a Divine Being! A flawless spiritual Entity! A potential Deity! One in all humanity! Our existence in physical incarnation as seemingly separate personalities has been for the purpose of unfolding distinct self-awareness. The impact of physical plane experiences on Divine but diffused consciousness has developed ability for individualized awareness and the consequent mental powers of reason and discrimination.

For the most part this individualizing aspect of human unfoldment has been accomplished. Generic humanity as a whole is now on the Path of Return in the larger sense of being on the arc of evolution that leads back to awareness of the Unity and Divinity which is the true Beingness and source of the individualized personal man. We go back to that Unity with the fruits of incarnate experiences which enable us to participate intelligently and knowingly in some portion of Cosmic Administration. We go back as prepared instruments of the Indivisible One whom we know to be the true and innermost Self of every seemingly individual self; as prepared instruments able to take our place consciously in the Hierarchical chain of influence through which that One transmits Its primal Will toward completion in the Kingdom of Malkuth.

The manifest universe, which is the field of human endeavor, is a mental creation of the Father. On the Tree of Life this is Chokmah, Wisdom, the Self-reflection of the Crown of Primal Will. Everything in this created universe is therefore interrelated and interdependent. Through Mezlah, the Holy Influence ever pouring forth from the Father, all things are permeated with the Life and Will of the Universal One. All things contain within them the purpose for which the manifest universe was set into motion.

The essence of man is identical to the Creator, the One, the Indivisible! A spark from the same Cosmic Fire! An image and likeness of

Adytum orld.
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God! The Microcosm of the Macrocosm containing as a potential all the powers and qualities of the Universal All. Like the Macrocosm that is ever-becoming — man, the microcosm, is capable of tremendous and unlimited cultivation and expansion in powers and expression.

Because man participates in Universal Mind and Universal Will as an 'image and likeness' of the One, he is able to act as a transmitter of that Mind and that Will in the affairs of manifestation. This participation becomes actualized through conscious Union with the Son of the Father; with Ben in Tiphareth, the One Ego of all humanity; the One Being manifesting through every human ego. Union with the Son leads to Union with the Father, Chokmah, Who is the Wisdom aspect of the One that becomes Three — the Supernal Triad — for the sake of manifestation.

When a human Ego has sufficiently completed the cycles of individualized development it is possible to enter into an accelerated cycle of unfoldment. This readiness is marked by seemingly personal effort to gain more and more understanding of life. Then comes a dawning realization that the Self which you feel at the center of your beingness is somehow distinct from the personality that is ever changing in mood, abilities, ideas, feelings. There follows a further realization that the personality is as a vehicle or vesture of that Self, capable of transformations which allow that inner Divine Self, which you experienced in but fleeting moments at first, to come into more active, consistent expression. The transformation of the personal vehicles is realized to be for the purpose of making them more and more receptive to the Inner Self and less and less the victim of lower plane delusions that originated in the unenlightened past.

When this point of unfoldment is reached so that you are able to distinguish somewhat between the Inner Self and the personality, entrance into the accelerated unfoldment process becomes possible. This is the Initiatory Way that unfolds the powers of the True Self through one of its personality instruments ahead of the general unfoldment of humanity. The purpose of this 'forcing process' is to increase the number of human units through whom Higher Spiritual energies and insights can be transmitted to the rest of humanity and thereby help to free it from its entanglement with the error ridden patterns of the past.

Through liberation of humanity will come automatically the liberation, redemption and completion of all the Kingdoms, lives and entities that are unfolding on levels below that of humanity. It is by this method that the purpose of Primal Will can be completed in the Kingdom of Adonai.

By following the methods outlined for you as a working Builder of the Adytum you are following a way that will bring you to where you can take your place as a conscious Mediator for God. That is the rightful place of man in the universal order — to act as a Mediator, consciously centered in Tiphareth and thereby able to receive wisdom and light frequencies from the Supernal Triad above — focus them in the mediating Egoic Triad — and then transmit them in appropriate 'stepped down' forms for the unfoldment of levels of consciousness below.

When you prepare yourself, in all sincerity, to act as such a Servant of Life you are aided by Those Individualized aspects of The

Egoic Self, Who have finished the work you are now undertaking. Their greater Wisdom is always emanating from the Egoic Triad within and above! It is continuously available to all who are prepared to receive it by the constancy of their aspiration, the persistence of their effort in personality transformation and by their increasingly successful effort to express the quality of love.

It is from these Great Ones ahead of us on the Path that we have been given our philosophy — our method of Initiation which is known as the Western Occult Tradition diagrammed by the Qabalistic Tree of Life and symbolized by the Book of Tarot. It will enable anyone who is prepared for it to ascend the accelerated Path to realization of the Self because they have put themselves into a position to receive the Love and Wisdom of those Masters and Adepts who make up the Inner School of Our Order.

Now this Path of Initiation through the Wisdom teachings of Qabalah, although tremendously accelerated relative to natural evolution, is yet gradual to our time bound senses. It could be called a gradual increase in the voltage of light vibrations that the personal vehicles are able to take. The gradually increasing voltage enables the mental body to get into harmonics with correlating higher plane frequencies. As these higher plane frequencies become stabilized in the personality vehicle, the aspirant is ready to receive the next higher frequency. Eventually the conscious Union is experienced and held that establishes the Reign of the King. This is the Confection of the Stone of the Wise; the attainment of Adeptship; the completion of the Great Work.

Then you become a conscious Mediator for the Supernal Self; a knowing member of the Fifth Kingdom of liberated Adepts and Masters. From then on you know, you do not just believe, that the Self in every human personality is One; an indivisible Unity. You know that the Brotherhood of Man, so often spoken of as to become almost a platitude, is not just an ideal but a fact in nature. The way you think and act and feel is totally revolutionized! When you know, absolutely, that every other human being is as a cell in your larger body, as a facet of your True and Innermost Self, then your major concern cannot help but be concern for the increased illumination of all other facets of that Single Self.

You know further that Love, which is synonymous with unity, is also synonymous with Wisdom. Through demonstrations of love you hold out the light of the Hermit that guides other vessels of the Self to their own awakening. As the light, demonstrated by love, increases throughout the human kingdom the shadows of enslaving delusions are dispelled.

It is by this increase in the Light power of the Innermost Self that the true nobility and grandeur, the beauty and luminosity and the inherent Divinity of man is increasingly expressed through human personality.

Thus our philosophy is a method whereby Inner Light is increased so that the flame of truth rises in splendor and pervasiveness. When you perform the preliminary work that enables you to grasp the law or principle whereby the One manifests Its Universe, you can participate

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intelligently in that manifesting process by applying the same Law to the manifestation of the perfected body of Adeptship. You come into full realization of who you are and what your purpose is in the Universal Order. You join Those Who held up the Light for you; you join them on the level of the Ego where all Knowers of the Self are consciously united in effort and love and purpose. You become a participant in the administration of universal affairs, a conscious transmitter of light and truth in forms that will lift and redeem and perfect all the kingdoms below and thus fulfill the Purpose of the One in the Kingdom of Adonai.

TECHNIQUE

In our visualization practice for this lesson we will emphasize the Paths leading into Netzach and our entrance into the Grade of Philosophus.

Begin in Malkuth. The sphere in which you are centered is made up of segments of russet, olive, black and citrine light. Intone Adonai Melek and then give this meditation:

"Thou art the Luminous One; the King in manifestation! Thou art the rightful Ruler of all the things of earth."

Visualize yourself ascending into the Path of Qoph where you are centered in an aura of red-violet light. Intone Qoph on the note B and give this meditation:

"Through the Path of the Moon, Love from above merges with Earth from below and thus transforms the body into the Temple of the King."

Visualize yourself in the violet sphere of Yesod; intone the Divine Name Shaddai El Chai and give this meditation:

"Thou art the working power, Oh Divine One! It is Thee Who aids the King to re-ascend to the Beauty of His Source."

Enter into the violet Path of Tzaddi; intone <u>Tzaddi</u> on the note A# and give this meditation:

"Through the Path of the Star I lift up the powers of life — purified by meditation — that they may find Victory in the sphere of demonstrated Love."

Visualize yourself in the orange sphere of Hod; intone the Divine Name Elohim Tzabaoth and give this meditation:

"Thou art the reflection of Mind who receiveth the Higher Will. Let me act as Thy channel that Divine Understanding may flow down unimpeded to earth."

Visualize yourself in the Path of Peh in an aura of vibrating red! Intone Peh on the note C and give this meditation:

"Through the Path of Mars I prepare for the Victory, the union of Truth and desire; the Victory that completes a body fit for the Christ within."

Visualize yourself entering into the vibrating green sphere of Netzach. Intone the Divine Name You Heh Vav Heh Tzabaoth three times and then give this meditation:

"In the sphere of Netzach I find the Empress of Love! She it is, when Her true worth is known, Who unites the Bride to the King." Finish in the usual manner. ##

Lesson Thirty-two

(from the transcripts of class lectures by Ann Davies)

More than any other, the capacity we are unfolding as a Philosophus is best described as love. It is by demonstrating love in our relationships with other lives — human and subhuman — that we enter more and more knowingly into the stream of higher consciousness, expressing the quality of the Ego and feeling the Unity that is all-embracing love.

On the personality level, love is unfolded through the workings of the emotional nature of Netzach. In a relatively unevolved personality the capacity to feel intensely, which we call emotion, is mostly enslaved by ancient patterns of fear and delusion in the collective consciousness. It is mixed up with the instincts and impulses of the Vital Soul in Yesod.

Yet this capacity to feel, no matter how primitive, is the forerunner of the capacity for all-embracing love. It is the same note in a
lower octave. Netzach begins to receive influence and inspiration from
higher octaves of this feeling quality as interaction with Hod gradually
refines the focus of its receptivity and expression. Gradually this HodNetzach reciprocal activity unfolds the refined, sympathetic feeling
nature of the cultured, advanced human being. These positive, endearing human qualities correspond to the influence of Venus, Key 3, whose
sphere of activity is in the 7th Sephirah, Netzach.

Key 3, The Empress, portrays the positive effects of the Venusian artistic influence that heightens creativity and appreciation for beauty. Primarily, artistry is the result of a growing ability to perceive and express harmony, proportion and balance; an ability which blends the discerning Hod with the unifying Netzach. You could call it intelligent love. It is appropriately related to Netzach and Philosophus, the highest Grade of the First Order.

Key 3 is assigned to the pair of opposites Wisdom and Folly. The wisdom of the Empress is this intelligent love. It is the wisdom of experience; of having lived; of having made foolish mistakes and felt the pain of their repercussions. It is this wisdom that refines both mental and emotional expressions so that you really do understand the needs and problems of others because you enter into their consciousness and feel with them.

Daleth, the Hebrew letter printed on Key 3, means door. The Grade of Philosophus, as the final one of the First Order, acts as the door into the Second Order. Daleth is indeed the door to liberation! The cultural influence of the Venusian vibration on our natural human ability to create mental images refines those images. When this refinement is accelerated and consciously directed by one who is traveling the Path of Initiation, mental imagery becomes the means whereby the body of adeptship is completed.

What should be realized is that all the attractive, unifying, loving

Venusian qualities in a human personality are the result of increasing capacity to receive Egoic influence. The image-making faculty originates in Tiphareth. When it is cleared of distorting influences from below it becomes the means whereby we avail ourselves of its formative effect on living substance to complete the Adytum, the Holy Temple within.

This building begins to take place in an accelerated manner as we dedicate the image-making faculty to the service of the Ego. This dedication is not accomplished by just wanting it to be so. You have to be persistent and constantly remember to do what is necessary to get your mental and emotional processes under control. You have to learn how to restrain your mind from taking its usual lines of association when you want it to be still. You have to learn to hold the focus of emotional intensity on the one single desire to be guided from within.

The quiet, intently receptive mind that results from success in these practices can be deeply enough impressed with superconscious wisdom for the brain consciousness to be able to recall it. This, in essence, is your work as a Philosophus. The thing that is necessary now is a continuous and intense effort to 'pattern' Egoic receptivity into the mental-emotional level of Netzach-Hod.

Recall that in number symbolism, 7 is related to skill developed through persistent trial and error. This is the method of every art—and art, as we have seen, is related to 7, to Venus and to Netzach. Geometrically, the seven-sided heptagon represents the skill that is Art. This is because it is the only regular figure corresponding to the numbers from 3 to 10 that cannot be inscribed in a circle by exact geometrical measure. The heptagon takes practice to so inscribe! It has to be finely and minutely and carefully adjusted through a process of trial and error.

This skill developed by practice is an apt symbol for the Victory of Netzach because that Victory results from a conquest over the fluctuations, restlessness and unruly activities of the lower personal nature. It is a conquest that gives the Ego dominion over the production of mental images, both conscious and subconscious.

In natural man the production of mental images is mostly under the sway of desires and fears resulting from wrong use of the physical senses and the consequent distorted memory patterns in Yesod. What we want to do is clear the way so that imagery can be directly impressed by Light from the Egoic Triad above. When the usually restless picture-making faculty is restrained and focused on one aspiration, the Self gets through to the personal level of mind. It is the suspended mind portrayed in Tarot by Key 12 that we are after. It is this attitude of The Hanged Man that 'invites the Soul'.

Tarot Key 7, related by Tarot number to the 7th Sephirah, is another symbol of this work. The Charioteer takes control of the chariot of personality and guides it to Victory when the activities of the outer senses, the emotions and the mind are consciously realized to be the vehicles that they are. The gist of these Tarot associations to the Grade of Philosophus emphasizes what is necessary in order to complete

the 'work of the chariot'. In a word, it is equilibrium; an equilibrium that so balances the activities of Hod and Netzach that the resulting stillness allows Tiphareth to shine through.

There is another Tarot association that can be enlightening here. Tarot Key 6 is assigned to Zain, the Hebrew letter that adds to seven. In Key 6 the woman portrays the Empress of imagination released from bondage to delusions so she can be illumined by the Angel. When this is the situation she clothes Superconscious Wisdom in vestures that are intelligible to her mate, the self-conscious waking intellect.

Let's complete the Tarot associations to this Grade by placing the four 7's of the Minor Arcana before you. These should be contemplated in conjunction with the Tree of Life diagram and Tarot Key 3.

The name of the intelligence for Netzach is a clue to the desired result of our work. It is called the Hidden or Occult Intelligence. You are preparing the personal level of mind to receive enlightenment from the Egoic Triad above. Only from that level of consciousness can you receive the Hidden Light! By itself, the concrete mind cannot comprehend the secrets of Unity and of Love! The truth you receive is as a hidden link that completes your understanding of the magical powers of mind. It completes your understanding of the role of human imagination in the forms that come into existence on the physical plane. In essence it is a secret of control that enables you to act as a channel through which Atziluthic will-ideas can precipitate through the middle Worlds and eventually bring perfection to the Kingdom in Assiah.

In earlier instructions the Victory of Netzach was described as a realization that intense desire holds a promise of fulfillment because it already exists on the subtle planes and because all desires, ultimately, originate in Cosmic Desire. In our cycles of ignorant submergence in wrong identification we misinterpret desire and the means for its fulfillment. That is what we are now working to remedy.

The archetypal level of Netzach is symbolized by the 7 of Wands. The more clearly you grasp the principle behind what we feel as desire, the better able you will be to clear away any distortions that are out of harmony with that principle. Desire is Divine! God's desire results in the production of a Universe! Our destiny is to synchronize with that level of desire and become a channel for the fulfillment of Divine Desire on earth!

Look now at the 7 of Wands! The geometrical relationship of its units represents the principle behind desire. The triangle is the Divine Triad desiring to express Its potencies in the tetrad of perfected manifestation. For humanity this Key represents the primal desire behind all lesser desires. The triad of your Eternal Divine nature desires to express Itself in the tetrad of perfected personality. 7 is the number of a completed cycle! 7 is the number of Victory! 7 is the number of the Inner Holy Planets whose right arrangement perfects the expression of a human being!

Thus, cosmically, the triad is the One Who becomes Three to

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manifest. The square is the perfection of the objective universe as a vehicle for that One. The Victory for human desire comes through concentering personal desire with universal desire. This means you have to know what it is! You can begin to know by perceiving its direction in the laws and tendencies apparent in nature and the heavens. This same idea is also symbolized by a red rose of Venus — human desire — centered upon a cross of six squares, the opened out form of the Cube of Space.

Astrologically, the 7 of Wands is assigned to the third decanate of Leo. It combines the influences of the Sun and Mars. Relative to cosmic desire, the Sun and Mars express the purpose of manifestation as the demonstration of the Love-power and the Will-power of the One in the forms of manifestation.

The 7 of Cups represents Netzach in Briah. The suit of Cups is particularly related to the Ideal Image. Briah is the World where the abstract purpose of Atziluth is clothed in an image of its perfect expression. This level is contacted through a quality of love and intense aspiration that synchronizes the lower levels of consciousness with this Plane that reveals the Ideal.

Now look at the formation of the units in the 7 of Cups. In Briah the Atziluthic principle of desire is clothed into an Image of perfected expression. Microcosmically the seven units represent the seven-fold constitution of man in right arrangement, so that the seven Primal creative forces — The Elohim — can express perfectly through the seven related centers.

In the Briatic Image four cups are turned upward to receive from above. The three lower cups are reversed to express the idea that they are a mirror image of the three upper ones. In this interpretation the middle upturned cuprepresents the entire Egoic Triad centered in Tiphareth, which is the Mediating Intelligence — the point through which Divine forces can be focused and then disseminated to the manifest planes or vehicles below.

Thus the 7 of Cups represents the ideal arrangement and balance of the potencies that express through a human being, so that the higher principles are mirrored into the lower ones through the mediation of the Central Ego. Note that the lower cups representing the lower centers are turned upside down. It is like a negation of these centers as having any original power or influence in the perfected man. Ideally these three merely act as mirrors that reflect the higher energies of the centers above.

Astrologically, the 7 of Cups is assigned to the third decanate of Scorpio combining the potencies of Mars and of the Moon. Both relate to reproduction! When the Ideal Image is successfully relayed to the subconscious building forces it begins to reproduce itself in the denser bodies below.

Now, in order for this Ideal Image to come into objective manifestation and thereby complete itself in the physical body of an adept, it must affect the processes and reorganize the forces of Yetzirah, the

World of Formation. The units in the 7 of Swords are arranged in the same way as those in the 7 of Wands. The idea is that the living forces we utilize to bring the Ideal into Assiah must be directed so that they comply exactly with universal Law and Principle. The more perfectly we obey the laws whereby the One brings forms into manifestation, and the more completely we concenter our desires with Universal Desire, the more adequately and rapidly will the forces of Yetzirah form themselves into patterns through which the Ideal Image of Briah can be relayed to Assiah and incorporated into the physical body.

Astrologically, the 7 of Swords is assigned to the third decanate of Aquarius — the sign of man, The Thinker! The formative power is a power of mind! Aquarius is the sign of meditation! The means whereby the forces that play through our bodies are brought into right adjustment and control is meditation! Aquarius is the sign of the New Age! In order to harmonize with Universal Desire, the qualities and tendencies of the incoming cycle must be understood and obeyed!

The 7 of Swords has Venus for its sub-ruler. We have seen that Venus represents qualities that — accelerated by Initiatory work — refine and align the mental-emotional vehicles so that they become receptive to illumination from above.

The 7 of Pentacles is a symbol of the perfected human body. Note that its units are arranged in the same manner as those in the 7 of Cups. The idea expressed is that the perfected physical body — or physical universe on the cosmic scale — is a perfection that duplicates the Ideal Image of Briah in the arrangement of the units of its denser substance.

Astrologically, the 7 of Pentacles is assigned to the third decanate of Taurus, the sign of Intuition! It is sub-ruled by Saturn, the finitizing, concretizing planet. The body of an Adept is stabilized spirit; stabilized as a Temple through which the Voice of the One can relay Its messages to earth.

TECHNIQUE

In this visual practice we will once more tread the Paths and enter the Sephirah corresponding to the 4-7 Grade of Philosophus.

Visualize yourself in Malkuth centered in a sphere of its four-colored light. Intone the Divine Name Adonai Melek and give this meditation:

"I yearn for wisdom, Oh Lord of Earth! Thy forms are as veils that conceal and yet reveal the inner hidden Truth."

Ascend into the Path of Qoph and center yourself in an aura of vibrating red-violet light. Intone Qoph on the note B and give this meditation:

"In Thy sphere, Oh reflective One, I find the Path that leads to the fulfillment of every desire."

Visualize yourself centered in the violet sphere of Yesod; intone the Divine Name Shaddai El Chai and give this meditation:

"Thou art the Living Foundation, Oh Lord; ever revealing to the seeker for truth the perfect laws of life."

Enter the Path of Tzaddi where you are centered in an aura of violet. Intone <u>Tzaddi</u> on the note A# and give this meditation:

"In Thy sphere, Oh Star of Heaven, I learn to hear the whisper that reveals Thy desire to me."

Visualize yourself in the orange sphere of Hod; intone the Divine Name Elohim Tzabaoth and give this meditation:

"Oh Thou, Creative God of Hosts; in Thy seeming diversities lies hid the secret that reunites."

Enter the Path of Peh, which is a brilliant, vibrant red. Intone Peh on the note C and give this meditation:

"In Thy sphere, Oh active One, I learn to destroy the obstacles that delude both mind and heart."

Visualize yourself entering Netzach, a sphere of vibrating green. Intone Yod Heh Vav Heh Tzabaoth, three times, on the appropriate notes and then give this meditation:

"Oh Thou, Beautiful Giver of Love! Through Thy many messengers Thou dost show Thy Self to me."

Finish in the usual manner. ##

Lesson Thirty-three

(from the transcripts of class lectures by Ann Davies)

As one who has completed the work of Philosophus you are entitled to seek entrance into the 5-6 Grade of Adeptus Minor. Ascent into the first grade of Adeptship, situated in Tiphareth, will make you a member of the Second Order of our Fraternity. The approach, however, into the 6th Sephirah is like a grade in itself. It is sometimes referred to as Senior 4-7 and in our Order is called the Work of the Portal.

There are three Paths which ascend into Tiphareth from Sephiroth below: the 26th Path of Ayin, the 25th Path of Samech and the 24th Path of Nun. These three stand before you now as a portal or porchway. Each must be entered and its work undertaken before you can reach the sphere of Tiphareth. Although you enter each of these Paths, none is fully opened into Tiphareth at this point. We will go part way only in preparation for the Rebirth experienced in the sphere of the Sun.

The first Path we enter is the 26th Path of the letter Ayin represented in Tarot by Key 15, The Devil. It ascends from Hod, suggesting that it is a mental work. Qabalistically the 26th Path is called the Renewing Intelligence. What is written in Romans 12:2 is a commentary on the work of this Path . . . "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

To renew your mind is to free it from conformity to the mass mind misinterpretations of appearance. It is this renewal that prepares Hod to act as a vehicle for Egoic Will and Consciousness. This is shown also by its orange color. The intellect becomes the Perfect Intelligence when it perfectly blends the yellow of egoic awareness with the red of egoic will.

Tarot Key 15, The Devil, is often identified with the Dweller on the Threshold; a name referring, among other things, to one's primary obstacle on the Path. You have reached the level of development where any such obstacles should be recognized and removed. The practical knowledge and techniques given to you in the Grades of the First Order have increased your power and influence as a unit of the human family. Increased power always carries with it increased responsibility! The temptation to misuse any of the powers developed in occult work must be recognized now and destroyed!

In essence, Portal work is meant to test your mental and emotional responses to see if you have developed adequate resistance to the pull of the myriad patterns of error in the level of consciousness we share with the rest of humanity. The 26th Path is often called the Path of Temptation. Jesus' temptation by the Devil in the Wilderness refers to this phase of initiation.

The Devil in Key 15 is a symbol of that collective error which tempts us to follow its false ideas. As you well know, it is easier to go

along with comfortable and popular errors than to continuously resist acting after them. Thought forms that make personal acquisition of power and money and prominence seem important are particularly strong at present. Such ideas had their place in past cycles when distinct self-conscious awareness and the development of the concrete mind was the goal. Our present intellectually developed but materialistically oriented society is the crystallization of that goal which must now be transcended for something higher. For you who have set your feet on the Occult Path, any backward pull toward such materialistic goals becomes more than just a hindrance; it is an actual danger — an evil and fatal force!

The work of this Path — the renewal of your mind — is accomplished by an honest evaluation of your personal freedom from separative, materialistic tendencies. For aspirants it is usually not so much the desire for material wealth and possessions that stands in your way as the temptation to become entranced with personality importance. Watch for signs of too much satisfaction or pride in being admired, looked up to or influential with others. It could alert you to a hidden power drive or an unadmitted pleasure in manipulating others for your own gain or glory. Any such tendencies need to be recognized for what they are. In this practice, put under scrutiny not just your thought-form building, but your daily reactions and responses to others in business dealings, general activities and everyday social encounters.

In this personal self-analysis remember that Key 15 is attributed to the faculty of mirth! The way to most effectively destroy egotistical, self-centered tendencies is to laugh at them! For instance, recognize how you, who consider yourself an advanced spiritual aspirant and have proven it somewhat by your long years of perseverance and dedication to the Work, are still capable (and all of us are at times) of quite a bit of silly, childish, self-centered behavior. The discrepancy between your spiritual perception of the True Self and some of the immature thoughts, emotions and activities of your personality should be a source of great amusement. More than this, it should also make you more keenly aware of the Self as distinguished from its vehicles of expression.

Learn, then, to laugh at the antics of the not-self as you would laugh at the first attempts of a little child to master the art of eating. For when you do so you are learning to identify rightly with the Ego in Tiphareth. Even though I have mentioned before the advisability of looking on your personality as a pet or child, it is particularly apropos to the work of this Path. To renew the mental body is to free it from attachment to the separative patterns that identify the 'I' consciousness with the lower personal vehicles. This separative identification is the source of the personal power drives and patterns of self-interest that we must completely purge from our mental activities now.

Laughter is the best method because it requires <u>detachment</u> from the object of your mirth. Detachment does not mean, as some people seem to think, not caring about the things of this plane. It refers to this release of your 'I' consciousness from identifying with the vehicles through which it is expressing. You are able to laugh at your personal

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shortcomings when they are considered as <u>objects</u>. No one is able to laugh at himself while too closely identified with personality. People who take themselves too seriously are always deluded because their sense of identification never permits them to admit to any real imperfections. They are therefore chained to the Devil and his legion of misconceptions about the true nature of man.

To be able to laugh at the misbehavior of your personality shows then that you are beginning to master the art of detachment. Released from that bondage, all personality expressions can be correctly realized as changeable by the Real Self into more harmonious and perfected reflections of that Self. The ridiculous image set up by exaggerated incongruity between things is said to be the root of all humor. If this be true, then the extreme incongruity between the erroneous ideas most people have about themselves and other human beings and the beautiful perfection and nobility of the Real Man should be the funniest thing in the world.

Astrologically, Key 15 is assigned to Capricorn, considered to be the most materialistically oriented of all Zodiacal types. Capricorn is the natural 10th House of worldly success and prominence; big business and finance. All these 10th House assignments represent the over-focus on outer goals that keep man bound to earth. Yet these same appearances show us something else. They are the outworking of qualities, forces and energies which, when rightly understood and utilized by a renewed humanity, will redeem the planet earth and transform it into the perfected Kingdom of Adonai.

For remember, this same sign is the one in which the World Savior is born. In the success patterns of prominent individuals and in the organizational processes of world financial and business procedures there can be recognized the expression of a primary principle of success through order and synthesis of effort. When this right grasp of the effectiveness of orderly, unified effort is freed from its present selfish, separative focus, the principles it utilizes will begin to serve all of humanity. Such usage will herald the New Age of Brotherhood; the age in which the redemption of earth will be accomplished by the World Savior, Who is Perfected Man.

Remember it is the principles of order and synthesis displayed by some of these outer systems that we refer to, not to any of their present forms. They are the result of the use of highly developed intellectual faculties focused on obtaining special material results. Mind is the formative power for all the Kingdoms below! Their orderly, unified effort has proven to be successful in bringing about the intended physical plane result. When the mental vehicle of man is renewed by being freed from deluded attachment to separative outer appearances, its marvelous discerning, organizing and synthesizing powers will be open to guidance from the level of Unity and Love. Thus will the mental body of collective man become the agency through which the whole earth can be redeemed and perfected.

From this you should realize that before the New Age can come into actual expression on earth, a renewal of the minds of the majority of human beings must take place. The preparation of units of humanity

to help bring this about for all of humanity is the purpose of Initiation. In order to participate effectively in this work your mental body must be free enough of collective error to be openly receptive to the higher levels of consciousness. Upon this renewal of your mind depends the subsequent renewal of your astral, etheric and physical bodies that completes the Great Work and enables you to enter the Fifth Kingdom of spiritual humanity.

The first requirement in the renewing of your mind is learning to discipline it! Thought is formative! How many times have you heard that and yet continue to allow yourself to indulge in negative separative thoughts? The legion of erroneous thought forms about the human kingdom that degrade man to himself must be destroyed. They bind living energy into astral and physical appearances that attract and delude; that chain human consciousness into believing in the reality of lies.

Your work in this Path requires that you do more than just deny untruths by refusing to give them your attention. It includes the actual creation of positive thought forms to the contrary. In the very face of current happenings that appear to confirm the idea that man is nothing but an animal with a bigger brain, we image the beautiful truth about the Self. We want to help humanity identify upward by strengthening thought images which glorify the higher nature of man and emphasize his spiritual qualities. By giving the power of your attention to building up such thought forms you are helping to make them powerful and attractive so that they are receivable by those who are on the verge of deliverance from bondage to appearances. They in turn receive it and multiply its effectiveness.

This is how you participate in a work that is turning the Pentagram right side up and causing the Devil to disappear. He is a monster fabricated by collective man's ignorant use of his natural ability to form the Astral Light. He can be dissolved by the same power, utilized by an enlightened humanity aware of its place as Mediator for God in completing His purpose on earth.

TECHNIQUE

As we approach this new phase of Initiatory work we will begin by reaffirming our determination to act always in harmony with the level of Divinity. This we will accomplish by intoning the Divine Names corresponding to the Supernal Triad. If you have not been doing so, the intonation of these Divine Names is advisable at the beginning of every practice.

Image yourself in the sphere of Malkuth, the Sephirah that we have dedicated ourselves to helping perfect. Intone Adonai Melek on the appropriate notes and then give this meditation:

"Oh Thou, Divine One of Earth; Thy true glory shall be seen by the liberated Sons of God."

Now image yourself ascending through the Path of Tav and entering the violet sphere of Yesod. Standing thus, embrace with your consciousness the spheres of Hod and Netzach also. This is to symbolically

express your completion of the work of the three Grades they represent. In this position the three Paths which lead into Tiphareth are before you: the 26th Path of Ayin ascending from Hod; the 25th Path of Samech ascending from Yesod; and the 24th Path of Nun ascending from Netzach.

With the three Paths that lead from the First Order into the Second Order before you, begin your intonation of the Divine Names corresponding to the Three Supernals.

First intone Eheyeh (E-C-F-H), the Divine Name for Kether. As you so intone, consciously affirm your linkage with Yekhidah, the Indivisible One.

Next intone Yod Heh Vav Heh (F-C-C#-C), the Divine Name for Chokmah, the Father. As you so intone, affirm your linkage with the Cosmic Life Force, the fountain of Eternal Light.

Next intone Elohim (E-F#-C-F-G#), the Divine Name for Binah, the Mother. As you so intone, affirm your oneness with Neshamah, source of the Divine Intuitions that lead to liberation.

Having now reaffirmed your linkage with the Supernals, image yourself centered in the orange globe of Hod, prepared to ascend the Path of Ayin. Intone the Divine Name for Hod, Elohim Tzabaoth, on the appropriate notes and give this meditation:

"Thou hast prepared me, Oh Diversified One, to enter the Path of Ayin and renew the body of the mind."

Now visualize yourself ascending into the blue-violet Path of Ayin. Intone Ayin (Ah-yin) three times on the note A and give this meditation:

"In Thy sphere the darkness of delusion is swept away by the downflow of Egoic Love and Light."

Visualize yourself returning to Hod. The Path of Ayin is not yet open into Tiphareth even though its influence is received. The work of Renewal is really an extension of the skill and practices you began in the Grade of Practicus.

Image yourself once more in Malkuth to symbolically express the idea that everything we do is to bring glory and perfection to Malkuth.

Intone Adonai Melek once again and then finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Thirty-four

(from the transcripts of class lectures by Ann Davies)

As we continue working in the Path of Ayin we need to extend our conception of what constitutes renewal of the mind. We know that it includes certain transformations in the mental body that will enable it to act as the organ of transmission between the Ego and its personality.

For you who have traversed the Sephiroth and Paths corresponding to the Grades from Zelator to Philosophus, much of this Renewal is well under way. You are no doubt working to be continually more accurate and discriminating in your interpretations of all manner of appearances. However, the renewal associated with the 26th Path requires more than this realization that appearances, as most people view them, are delusory.

The Path of Ayin ascends from Hod. It is like an extension of work you began in that Sephirah. As a Practicus you learned to work in mental matter; to gain skill in formulating geometrical figures which are representative of basic force relationships operative throughout the universe. Renewal of the mind, for one who is on the Path of Initiation, requires skill in thought-form building.

To be of value in the Renewal Work that originates in the Third Order of our Fraternity you must have a mental body equipped with the quality of knowledge and the familiarity with basic construction patterns that will enable you to translate abstract wisdom into appropriate mental forms. By this method the Masters of the Inner School work through prepared human instruments to direct spiritual energies into idea-forms which are accurate representations of Higher Truth.

It is in this manner that Light is extended; that constructive influences are multiplied and amplified in the subtle levels of telepathic interchange; influences that refine and enhance the quality of response in the collective consciousness, liberating it finally from bondage to error and from the miseries, sorrows and atrocities that are the inevitable name and form result of such bondage.

If you have been persistent in building these primary relationship patterns in mental matter you should be fairly proficient by now. Holding them in the focus of your conscious attention during practice periods tends to synchronize the personal level of mind with superconscious levels of related knowledge. This synchronization is the means through which discovery is made.

The actual methods and orderly processes through which natural forces operate and forms are built, utilized and discarded can be apprehended on a new level of realization. By recognizing the universal principle behind these processes you can begin applying them in ways that effect a more rapid unfoldment of your microcosmic world.

In essence, all are based on the principle of limitation. The whole

evolutionary process is rooted in the Self-limitation of the Life Power. One key to transforming the Devil into the Redeemer is in understanding limitation so that you can use it to fulfill your goals instead of being enslaved by it.

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From earlier Qabalistic studies, recall that the entire universe can be compared to a thought form held by the Universal Mind. The beginning of a manifest universe is like a mapped out area within that Limitless Mind; an area circumscribed and limited by the Primal Purpose for which that universe was 'sent' into relative existence.

Among the Supernals, Binah is the finitizing principle and sphere of Saturn, the planet of limitation. Yet Binah is also the Divine Soul, Neshamah; the highest source of intuitional guidance and wisdom which ultimately sets us free. The implication is clearly that limitation—the binding principle—is essential to the unfoldment of conscious liberation. In Key 21 the encircling wreath limits the perfectly free Life at the center. It is a deliberate limitation that circumscribes in order to work out a goal. For the human kingdom that goal is intelligent, knowing participation in the universal creative process.

Thus Key 21 is assigned to both earth and cosmic consciousness. The incarnating Ego is subjected to the limitations of form and its seeming separation in order to develop individualized awareness. Eventually that Ego arrives at the point where form existence has served its purpose and affinity for it must be destroyed. Key 21 is the ruling quality in The Devil because its concretizing power brings the ultimate restriction in, and bondage to, outer form. Yet it is that very bondage, when we really feel the chains, that initiates the search for liberation.

Early in the search you realize that the same limiting principle that binds us to form can free us from it. By using it to restrict the lower nature we provide the conditions through which the Higher Self assumes control and builds the instrument that is able to be freely aware on all the inner planes.

Tarot Key 1, The Magician, portrays the method. He is utilizing the principle of limitation to fulfill a specific intention. He concentrates mental energy by restricting the field of attention. He restrains the mental associative process so that the personal mind assumes an intense quiescence which attracts to itself related energy from superior planes of consciousness. The higher energy is then transmitted, in appropriate form, to nourish the garden of personality below, gradually transforming and perfecting it into a vessel composed of super-personal Light.

This use of limitation to fulfill purpose can be perceived in any category of successful endeavor. The field to be investigated has to be restricted to one facet at a time before the whole can be adequately comprehended.

Our Qabalistic method is a good example. We focus attention on one Path or Sephirah at a time in order to gain specific knowledge of it.



Then we take the limited, but detailed, knowledge and fit it into the Tree as a whole. As we do this our perception of the whole becomes more and more complete; more and more complex and comprehensive. Upon the insertion of each new detail of limited, specific understanding, the fullness of the Tree unfolds.

Those who are successful in material affairs use this same principle. Look again at Key 15. It is certainly a symbol of bondage; yet, as Capricorn, it is related to that one-pointed ambition which brings success. Here again we see the idea of limitation as both the source of power and success on the one hand, and the cause of slavery and deprivation on the other.

Material success certainly does liberate people from the bondage of poverty and the misery of failure. Those who are successful in material endeavors are those who focus their efforts to one task at a time. Their goal may be a limitation in itself (and while materially oriented, always is) but their use of limitation to focus power on a single intention at a time is basically sound.

Understanding of limitation as the source of power is essential to our preparation for entering the Second Order. Treading the Path of Ayin represents a new level of that understanding. The deliberate use of limitation in occult work, however, calls for right knowledge and keen discrimination. No one should attempt the Path of Ayin until sufficiently developed in the work of the First Order Grades. Those earlier Grades provide you with the quality of discrimination and the ability to perceive the essential unity of life that nullifies the danger of your ever misusing the capacity to focus power to gratify separative, selfish ends.

Saturn finitizes, crystallizes, brings ephemeral things into more concrete form. It makes them apparent. It brings a cycle of events to their completion. Success in achieving material goals marks the finish of its benefit to the incarnating Ego. When the principle behind it is grasped by such experiences, then it is time to apply that principle to new and higher goals.

Much of the pain, misery and anxiety of our present materially oriented society can be attributed to this attempt to hold on to separative goals that are no longer beneficial. The rightful goal for humanity in this cycle is to unfold awareness of the Higher Self... of its Unity... of its dwelling place in the heart of every human being. It is this awareness—multiplied—that will bring in the beauty, harmony and beneficence promised for the New Age.

That which is keeping human consciousness in bondage, more than anything else, is symbolized by the Devil's gesture. It is saying, "What can be seen is all that there is." This concentration on phenomenal appearance is what must be adjusted. The highly developed concrete mind of the scientific thinkers of our time has successfully brought the lower kingdoms of nature under control in many beneficent ways. But their success in taming natural forces is in danger of dire misuse unless the delusion that this plane of effects 'is all that there is' is stripped of its seeming logic.

The phenomenal discoveries need to be balanced with inner discoveries. The successes in controlling the outer elements need to be balanced with control of the inner elements. Humanity must gain control over its elemental nature and destroy the evil patterns of identification with error; identification with the bodies of expression.

You and I are part of an Inner Plane endeavor to free the consciousness of humanity from this bondage to the half-cube of distorted knowledge. It is a bondage perpetuated by belief in the lie that man is essentially base and beastly and selfish. The consequent concentration on such false beliefs causes them to be continuously projected, by the power of human attention, into the situations of relative existence that make them appear to be true.

But for you who have grasped the principles of cyclic unfoldment there is no need for despair. The apparent darkness of the present age and its concern for externals mark the end of a cycle which is ever extreme. The end of one cycle always heralds the beginning of a new one. We are witnesses to the dawning of a Renewal of the spiritual strength and awareness of the human race. Capricorn is the sign of the winter solstice when the Sun is weakest and darkness predominates. But that darkness also marks the beginning of the renewal of the strength of the Sun. From that moment of extremest darkness the Sun begins to increase in brightness and in light.

Capricorn is also the sign of deepest submergence in material concerns. But that concern finally brings the painful dissatisfaction and sense of futility that initiates a search for relief. From that moment of deepest depression when the weary soul turns inward, the Sun within the heart begins to rise in strength. There is a point of transition in this emergence from the darkness of materiality into the light of spiritual awareness when pain is greatest. The light within is not yet bright enough to give much comfort. At the same time the outer world and its goals are meaningless. This is when the realization of bondage becomes its most intense. Everything in this world seems to bind and limit and lead nowhere. The pessimistic writings of many of the materialistically oriented philosophers of the recent past express this 'dark period of the soul'.

But just as the darkest time of year is a sure sign that light is on the increase, so this dark period marks the beginning of a search that puts one on the Path to liberation. Then the principles grasped in the cycles of concentration on material goals can be applied to the new cycle. The ability to concentrate attention and focus power to bring about tangible results begins to be perceived as the means whereby spiritual energies can be renewed. That very same ability that once was used selfishly—causing bondage and pain—is utilized to build forms and structures that permit the vehicles of personality to receive and transmit increasingly intense vibrations of superconscious Light.

TECHNIQUE

Begin this visualization by seeing yourself in Malkuth, the plane we are working to perfect. Intone Adonai Melek on the proper notes and give this meditation:

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MEDITATIONAL ASCENT ON THE TREE: 34

"Oh Thou, Who art the Light Within! I see Thee shining forth from every form on earth."

Image yourself ascending through the blue-violet Path of Tav until you reach the violet sphere of Yesod. From that vantage point lift your arms to Hod and Netzach. Your feet are in Malkuth. Symbolically you are embracing the four Grades of the First Order which you have completed. As you stand thus, intone the Divine Names for the Three Supernals, Eheyeh, Yod Heh Vav Heh and Elohim and then give this meditation:

"I dedicate all my acts, all my energies, all my thoughts and feelings to help fulfill the purpose of the Indivisible One."

Before you, now visualize the three Paths that lead to Tiphareth. You are prepared for the Path of Ayin, so image yourself in the orange globe of Hod from whence that Path ascends. Intone the Divine Name Elohim Tzabaoth and give this meditation:

"Oh Thou, Lord of Creative thought! Teach me to distinguish the form that veils from the life that is ever One."

Now image yourself entering the vibrating blue-violet Path of Ayin, the Path of the Renewing Intelligence. Intone Ayin three times on the note A and give this meditation:

"Thy seeming terror is but a mask of falsehood to be destroyed by the Light of Truth. Then Thy secret virtue can be directed toward renewing all that dwells on earth."

Return now to the orange sphere of Hod. The Path of Ayin is not yet open into Tiphareth although its influence, piercing through the darkness, is beginning to reveal the Beauty that waits for you above.

Image yourself once again in Malkuth. You are a Light source! That which has illumined you shall multiply and eventually light up the earth.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Thirty-five

(from the transcripts of class lectures by Ann Davies)

In earlier lessons on the Path of Ayin, renewal is linked with the beginning of a new cycle of activity that takes up, after an interlude of apparent inactivity, where a previous cycle left off. Capricorn corresponds to the season of the year when nature is most inert. Yet from the stillness of winter, life bursts forth anew each spring. Nature remembers and repeats! She retains the patterns of growth and increase during their seeming death in winter; patterns whose dependability is the very foundation of our existence.

These cyclic patterns that renew all things are like grooves in a phonograph record — memory tracks — impressed in the One Living Homogeneous Substance by intelligent thought. All branches of Ageless Wisdom agree that the universe is mental in essence; it is thought into being by its Creator. In Genesis the God name associated with creation is Elohim. Qabalistically, Elohim is attributed to Binah, the Great Mother and sphere of the activity of Saturn. She represents the primary diversifying power from which originates every seeming distinction, division and formation in a manifest universe.

Elohim is the Seven-fold Creative Spirit of God. In plural it refers to the intelligent centers of Divine Force that continuously fashion and maintain the framework of universal existence. "And the Elohim said, let us make Adam in our image." The likeness of man to the Divine Creative powers is a likeness in function and capacity. We reflect the Elohim in the formative quality of our thought. Through participation in Mind we, too, fashion and maintain forms; we, too, make divisions and shapes in the substance aspect of God.

More than this, in our microcosmic corollary of the universal subconscious substance we, too, remember and renew. On our scale the God within sets up memory tracks that retain the fruits of earlier life seasons. Like the patterns of nature they are preserved from one cycle of incarnate existence to the next. Experience is never lost! The essence of what you have grasped and unfolded in any lifetime becomes a part of the equipment of your Eternal Selfhood. Just as nature remembers and renews, so does the individualized Self within.

As each new life builds upon a foundation retained from the past, human consciousness evolves from the ignorant, dimly aware human being to the intelligent, highly individualized, advanced member of humanity. Although the distinctly individualized personality may be very much deluded by the error of separation and its consequent materialistic focus, he is, nevertheless, expressing an essential stage in the evolution of human consciousness. It is the stage aptly symbolized by the Capricorn type's ability for concentrated and persistent effort toward a chosen goal. When that ability is freed from separative delusions, it becomes a valuable asset to the performance of the Great Work. Because then, the formative power of human thought, no longer concerned with gratifying lower nature

desires, can be directed in ways that build the incorruptible body of the liberated Adept.

What we need to realize at this point in our Initiatory work is that the memory impressions of knowledge and skill which enable us to evolve and unfold are as yet impure mixtures. That is, much that is false and a hindrance is recorded there along with records that are in harmony with truth and evolution. During the development of self-conscious awareness some of this error was inevitable. Such development required that the spiritual Self within become identified with the bodies through which it was unfolding awareness. Thus, although the illusion of being a separate entity is essential to the evolution of consciousness, the delusion that it is truth must be exposed. It is like scaffolding to a finished building. Once the purpose for which it was erected is completed it becomes a definite hindrance. Once distinct self-awareness is unfolded, deluded identification with the personality vehicles becomes a hindrance to further unfoldment.

You must now 'separate the subtle from the gross'; free yourself from acting after the illusion that you are a separate being. This identification with the separated personality nature is deeply ingrained in the race memory as well as in the memory of your individualized consciousness. The illusion will persist so long as you are incarnate, but it is harmless so long as you are not deluded by it into acting toward others as if it were true.

In a quote from Eliphas Levi in earlier lessons the Devil is identified with the Astral Light. Among the Sephiroth the Astral Light correlates with Yesod, the pattern-holding level that is continuously being impressed with human thought-images, ideas and activities. Like the workings of subconsciousness, it is not in itself selective. Images based on false premises are impressed there just as readily as images based on truth. In the early stages of human unfoldment, manifold misconceptions about the meaning of existence and the reports of the physical senses were unavoidable. Those errors, repeated incessantly and added to throughout long ages by the always formative power of human thought and imagination, have built up delusive patterns in the Astral Light that are represented by the Devil in Key 15.

That is why a well-developed discrimination — corresponding to our work in Hod — is essential before the Path of Ayin is entered. That earlier work prepared you to distinguish between the records impressed in the Astral Light by the Wise of all ages and those projected delusions that have been perpetuated by continuing human belief in their reality.

We should pause here to realize that the seeming separation, the fence of Cheth, Key 7, is beneficent indeed. Until one is duly prepared with discrimination and right knowledge, the psychic levels of telepathic interchange and reflected images are but sources of greater delusion and real danger. It is better to remain focused on the material plane than to open the inner psychic senses before sufficient purification and knowledge have enabled the Ego to become your sure and conscious Guide. This is pictured in Key 7. (Note that Key 7 is Cancer, opposite and complement

to Capricorn.) It is the Charioteer who must guide the vehicles of personality if it is to safely reach its goal.

The prime error that enslaves humanity is the one symbolized by the reversed pentagram in Key 15. The Devil and his 'legion of demons' are the projected misconceptions which give plausibility and power to the idea that man is a slave to his lower nature. It is the lie which gives Black Magicians — whom you have heard of before — whatever power they have over human consciousness. Their opposition to evolution and to the Hierarchy of Light is perpetuated through incarnate human beings, who, some consciously but mostly unconsciously, act as their instruments. How? By selfishness and greed; by desire for power over others; and by a fascination with human brutality and with the degraded, distorted expressions of the reproductive urge.

In the Astral level these entities that oppose evolution have an existence that influences human consciousness. We know that they have no separate power and are therefore part of the delusion in the absolute sense. But a relative existence they have; an existence perpetuated by human acquiescence in their separative goals.

Our work as servants of the Light is to help destroy this dark influence over human thoughts, emotions and actions. In order for you to become a really effective 'destroyer of the devil' you need to open the Path of Ayin. When that Path is fully open you will be able to receive abstract wisdom from the Egoic level and fashion it into thought-images that will help humanity free itself from the grievous delusions under which it is still enslaved.

As a Philosophus much of the necessary preparation for entering the Path of Ayin has already been accomplished. In the Path of Peh we utilized the Mars energy in ways that destroyed many of the obstructions to a harmonious relationship between intellect and emotion. In the Path of Ayin, as the planet exalted in Capricorn, the Mars energy is again active.

Exaltation relates to the highest expression of an energy. The Sphere of activity for Mars is Geburah — Egoic level Will. It is the inflow of that higher Will, acknowledged and invoked, that can effectively break down undesirable hidden complexes for us. Their exposure and destruction is essential at this point. You want to know it if your personality has tendencies that might be tempted to misuse the ability to bring about material goals for selfish, separative ends.

That is where the dynamic, caustic Mars comes in as the fire of mental analysis! You have to watch your acts and thoughts and feelings every minute of the day to see where you are still motivated by lower nature desires. The stage of the Great Work related to Key 15, called Fermentation, is associated with the parable of the leaven. Leaven is yeast that propagates by budding or emanation. It is the Light of Egoic Truth that you want to propagate throughout all your vehicles. In order that this budding can proceed more rapidly, and at the same time safely, there is need for careful watchfulness. You have to be severe — to use Geburah — on the separative self.

As you already know, concentration on anything draws power to it. At this stage when everything in your nature is being energized for higher work, the animal nature gets energized along with it. That is one meaning of the bestialized figures in Key 15. As we gradually accustom our personal nature to handle increased power and energy for the Initiatory Process, we must keep the animal nature well chained. We should be especially careful during the stage when we expose undesirable traits. We do have to be aware that they are there, but we also want to be careful that they do not get re-energized by this necessary but short period of attention given to them. It is the bringing of the scum to the surface by boiling, so that whatever is unsavory becomes so apparent that it can be readily removed.

Remember the protective power of mirth and detachment during this stage of the Work. What you are after is the gradual permeation of the Light of the True Self throughout all your bodies. This takes patience and vigilance until the <u>Light habit</u> becomes automatic. When Fermentation is sufficiently advanced you will have such a vibratory affinity for the truth and wisdom of the Sages that you will no longer be attracted, in any dangerous degree, to the false, separative patterns in the Astral Light.

You will have unmasked the Devil! When you subject him to the analytical fire of Mars he will no longer be able to fool you as he did before. It will be easier for you to stop feeding him by depression and discouragement over the present appearances on the physical plane. Since it was misuse of the formative power that created the Devil and is keeping him alive, you should perceive that what has been thus wrongly formed can be destroyed by a more enlightened use of the same power that built it up. The elemental lives — perfectly pure in themselves—that are imprisoned in these distorted forms represented by The Devil can be released and redirected into animating forms that reveal Higher Truth for all the world to see.

Have The Devil before you for this analysis. Since the entire figure is a dull, earthen brownish-gray, we can take this as an indication that the whole monstrous appearance is caused by an over-emphasis on the dense physical plane. Now look at his lower extremities. He has the legs and claws of an eagle. Immediately this suggests Scorpio and the organs of reproduction. Since they are that same earthen color we can assume that part of what makes up the Devil is an over-emphasis on the physical aspects of sex. This has resulted in the abuses — through speech, imagery, thought and act — to which the creative energy of God has been so sadly subjected.

These abuses are ancient in origin. Sodom and Gomorrah are a reference to it in Scripture. How did it come about? The image-making faculty that emanates to man from the Egoic level in Tiphareth was inverted— like the upside down pentagram— to serve the instincts and impulses of the lower nature; to dream up distorted methods for stimulating and gratifying the physical senses. It is this misuse of the image-making faculty that can make man beastlier than any beast. For animals act innocently. They do not have the mind with which to form distorted channels for this force which is so powerful and so compelling because it is the evolutionary energy of God!

This misuse and misunderstanding of the sex drive is one of the heaviest of the chains that is keeping man enslaved to The Devil. False sex modesty, based on shame and conviction of sin is just as much a part of it as is explicit and distorted excess. That is why we have been told so often that we must revere sex; revere the energy that can unite us with God; revere the bodily centers where this fire of life is most active; revere it by understanding it and its sublimation through purity of thought and image and act. Our work is to keep the consciousness on images that turn the pentagram right side up. Once you understand the ancient and deluded source of much of the present problem along this line, you will realize that you must not even give it the attention of undue revulsion.

The more consistently you give the power of your attention to images of the true identity of man, the more you will be helping to activate that spark of divinity within the heart of every human being; helping it to increase in strength and to multiply throughout the collective consciousness! And when it is sufficiently strong it will destroy by starvation the delusions and images that debase man to himself.

The next object we will consider in our analysis of The Devil is the Mercury symbol on his belly. This position suggests an overconcentration of the power of conscious attention on the gratification of the lower nature appetites. Mercury, as you know, rightly correlates with the highest center in the head. That is where the power of attention should be focused so as to be receptive to Light from above. Its misplaced position in Key 15 relates to the truth that so long as anyone's power of attention is mostly concerned with gratifying the lower appetites he remains a slave to those appetites.

Yet look again! Always The Devil veils the Redeemer! For one versed in Alchemy the Mercury symbol on the abdomen suggests its exaltation in Virgo, related to the abdominal organs of assimilation. When enlightenment and knowledge are present, self-conscious attention can be focused on bodily activities just long enough to enhance their performance; to build a new pattern whereby extra light energy is assimilated from food; light energy that increases the vibratory keynote of the body in preparation for its transformation into the body of an Adept.

Now let's analyze the torch in his left hand. In one sense it refers to the hell-fire horrors of torture, misinterpreted from Scripture and elaborated by those who wished to dominate the ignorant masses by fear. It represents a misuse of the Severity of Geburah to subjugate lesser developed minds into doing one's bidding.

Yet note that the torch is similar to the one held by the Angel in Key 14. Here the Severity of Geburah is being used beneficently by the Higher Self to temper and perfect Its personality.

Now let's look at the Saturn symbol in The Devil's right hand. We know that it refers to the limitations we impose upon ourselves by taking appearances at face value. Yet Saturnine limitation, in the hand of an enlightened one, is the means whereby power is concentrated for spiritual goals. So even the limiting gesture of The Devil is a key to the Redeemer!

Now let's take the bat wings. In one sense they refer to the evilly motivated powers of air which have their habitat on the lower astral planes. By now you should realize that they are not in themselves evil, but have taken such forms under the domination of misguided human will. They correlate with the forces of Yetzirah, the Formative World, attributed to the element of air. When the Ego in Tiphareth — a Sephirah of air and the true center of the Formative World — is consciously realized by most of humanity, the powers of air will be liberated from the hostile patterns in which they are now imprisoned and transformed into Angel wings that lift men up to God.

Now let's look at the goat's head. It relates directly to Capricorn. As we discussed in an earlier lesson, it is the sign most bound by materialism. Yet it also represents that marvelous ability to organize, stabilize, and concentrate energy in ways that bring about tangible physical results. When the Real Self is contacted, such abilities become the means whereby we transmit Egoic purpose into actual forms that will establish the Age of Brotherhood on earth.

Now for the pentagram placed like a crown on the Devil's head. All other misconceptions are based on the primary error symbolized by the inverted pentagram. With the single point of Spirit pointed downward it represents the domination of the Spiritual nature by the elemental nature, represented by the other points of the pentagram.

Yet the Pentagram itself is the symbol of MAN, the Crown of the Kingdom. When Spirit is uppermost, man becomes the Path through which God perfects all the kingdoms below. As you keep your consciousness dwelling on the Real Man in Tiphareth, the sphere of Beauty and of Love, you will be helping to turn the pentagram right side up for all of humanity.

TECHNIQUE

Begin by imaging yourself in the four-colored sphere of Malkuth. All we do is to help liberate the Kingdom from the veils of delusion. Intone Adonai Melek and give this meditation:

"Oh Thou, Ruler of the elements! Through Thee I am learning to rule the elements within."

Now expand the image of yourself so that you embrace the four Sephiroth of the First Order. Your feet are in Malkuth; your body is on the Central Pillar with Yesod; your arms straight out from the shoulders embrace Hod and Netzach. This puts your head in Tiphareth. You have completed the work of the First Order. Symbolically, your head in Tiphareth indicates that you are now prepared to give all your attention to entering that sphere fully. Standing thus in the form of a cross, intone Eheyeh, Yod Heh Vav Heh and Elohim and give this dedication:

"I dedicate all my acts, all my energies, all my thoughts and feelings to carry out the Purpose of the Indivisible One."

You are now ready for the three Paths that lead into Tiphareth. The one now open to you is the Path of Ayin which ascends from Hod. Image yourself in the orange sphere of Hod, intone the Divine Name Elohim Tzabaoth and give this meditation:

"With the skills of Hod I enter the Path that shall link the personal self to the Self of all humanity."

Image yourself ascending into the blue-violet Path of Ayin; intone Ayin on the note A and give this meditation:

"In Thy Path I have learned to see the Beautiful One shining from behind the eyes of even the most deluded on earth."

Return to the orange sphere of Hod. The Path of Ayin is not yet fully open into Tiphareth although you have done much to prepare for it.

Now return to Malkuth as always. Take the Light you received in higher spheres and send it out with love and blessing to all the earth! Pour out that Light to lift the hearts and open the minds of humanity so that they may know the Beauty and Joy of the True and Only Self!

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Thirty-six

(from the transcripts of class lectures by Ann Davies)

The Path now open to you is the 25th Path of the letter Samekh, which ascends from the Vital Soul in Yesod to the Ego in Tiphareth. It is symbolized in Tarot by Key 14, Temperance. Samekh and Sagittarius, its Zodiacal representation, are associated with the mental state of zeal or wrath. The Hebrew word for this is rogaz, TITT, which has further meanings of agitation or violent vibration. All these word-images suggest strong, intense emotions and refer, here, to the fiery quality of aspiration that is indispensable to the performance of the work of this Path.

On the Tree of Life, Samekh is the Intelligence of Probation or Trial. In order to withstand the Trials and pass the tests of Initiation you must have the strength of intense aspiration. That is, you must have sufficiently mastered the lessons of earlier Grades and Paths so that you are equipped with the capacity for sustained and intelligent caring.

You should see this requirement as a quality developed as a Philosophus, associated as it is with Netzach, the desire nature. In that Grade you synthesized all you had thus far comprehended into a philosophy as to the purpose of human existence acceptable to both your mentality and your emotions. That blend of acceptance, established through the reciprocal Path of Peh, equipped you with the capacity for sustained aspiration that is not only intense but also rational and sane.

Note that the Path of Samekh is bisected by that of Peh. The level of the personal mind (Netzach-Hod) must be in harmony before it can act as a transparent channel through which the Angel of Tiphareth can complete Its work on the Vital Soul in Yesod.

For, as you learned in earlier lessons, the work of this Path belongs to Michael, Archangel of the Sun! Within you it is the Solar or Higher Self; that individualized ray of the One Ego which is the central Presence in every human heart. It is that in you, alone, which can perform the work of this Path. As a stage of the Great Work it is called Incineration and refers to a purificatory process that necessitates remembrance into the depths of subconsciousness.

The deep remembrance corresponds to activation of the Jupiter Center, which is the storehouse of all experiences that the Eternal Self has been through since the beginning of this cycle of manifestation. Note that Jupiter rules in Sagittarius and in the Ninth House of the Higher Mind! The free expression through your personality of that higher level of mind necessitates a recollection that links you to Universal Memory. It enables you to relate your personal life to the cosmic cycles as symbolized in Tarot Key 10, Jupiter. You come to realize that in one sense you are right in identifying your actions, feelings and thoughts to personality, because the very feeling of personal separation is an essential part of the whole cosmic plan. What you add to this is the realization that every such action, feeling and thought is also universal, because

inseparable from the Whole, and therefore part of an unbroken and unbreakable series of activities that proceed directly from the Purpose of Primal Will.

Before this correlation between cosmic cyclic activity and human activity can be rightly grasped by the personal mind, the Jupiter Genter must be cleared of affinity patterns for past cycles; that is, cleared of unrealized or unrecognized desires to 'go back' to stages of expression that are no longer progressive for the human ego. This desire backward is one definition of evil or sin. It is a yearning to re-experience or participate in activities that belong to a past period of human unfoldment.

These ties to the past — impressions in the mind-stuff — need to be erased and replaced with idea-forms that attract humanity to the forward moving cycles of evolution and consequently to the records of Wisdom and Truth impressed in the same Universal Memory by the ever present Illuminated Ones of the human race.

Note the color correspondence between Key 14 and the Sephirah Chesed, sphere of the activity of Jupiter. When you are able to read the Book of Nature, or Akashic Record as it is also called, free from the distractions of ancient deluded ties, you become linked with the Higher Remembrance and know unquestionably the undeviating Beneficence and Love inherent in the Purpose for which this cycle of manifestation was set into motion.

The subconscious level of you is like an inlet of the Universal Memory wherein are held all the secrets of Nature and Her forces. It is knowledge that is the rightful heritage of humanity, but no one is ready to receive it until the backward ties of which we spoke are mostly eliminated by the work of the Angel on the lower nature. Otherwise, the lure of the past might tempt you to ignore the admonition of the Chaldean Oracle which warns: "Stoop not down into the darkly splendid world . . . wherein is established the throne of an evil and fatal force."

Our first goal as we enter this Path is to learn how to make a habit of inviting the Angel to guide us in all that we do. After you unfolded the capacity for intelligent aspiration in the Grade of Philosophus you were permitted to enter the Path of Ayin. Therein emphasis was placed on mental analysis and a clearing out of the errors related to misuse of the self-conscious mind, with its tendency to interpret things in a materialistically limited way.

Now in the Path of Samekh we begin with all these past unfoldments as our sure support. That is the meaning of the letter-name Samekh — tent-peg or support. You "mount on the shoulders", as it has been called, of all past development and prepare to invite the Angel with enough persistence and realization of what you are doing to build a channel through which the Egoic consciousness can perform its deep transmutational work on the level of the Vital Soul.

You want to practice inviting the Angel until the invitation be comes an automatic pattern that you perform without having to remember

to do it all the time. But the formation of such a pattern takes deliberate, conscious, consistent effort at first. In the New Testament the word alethia is translated as non-forgetfulness. That is what you have to practice in relation to the Angel. You have to not-forget the Higher Self all through the day! You have to invite that Higher Guidance in all that you do! Invite that Real Self within to watch over you and let you know if any of your activities are seriously out of harmony with your vow of Service to the Light.

Needless to say, this practice does not take the place of rational, careful thinking. That is why it comes after mental analysis in the Path of Ayin. What you do is use the powers of personality as far as they will take you. It is never wise to ignore the use of that which makes you a self-conscious thinking center of expression for God. You do, however, realize that the personal level is not always reliable because of its limitations. Besides the underneath complexes, emotional upsets of the moment can rise up and cloud your ability to judge a situation rightly. So long as we function on this plane, in a physical body, some error is inevitable.

The practice of inviting the Angel will lead to a first-hand verification of Its unmistakable Reality! The verification may be definite or subtle, but sooner or later you will know!

An early experience in my life will serve as an illustration of the efficacy of persistent practice in inviting the Angel. It happened in the early years of my association with Dr. Case. At that time he was the head of B.O.T.A. and responsible for all the writing and lecturing associated with it. My work was to get the lessons out. To others it might have appeared to be nothing more than menial clerical work, but to me it was a joy and a rapture because I was totally convinced of the truth and rightness of the B.O.T.A. teachings.

Then too, my beloved Dr. Case — Papalah was my pet name for him — consistently delighted me by telling me how valuable I was to him; not just for the physical work I performed in getting the lessons out and taking care of his delicate health, but also as an absolutely indispensable inspiration to him. Many times he told me that my very presence supplied him with the impetus that enabled him to do his part of the work, not only with greater ease, but with increased insight and power.

After an early resistance to the symbolism of Tarot and Qabalah, I totally capitulated to its great beauty and worth. I came to a period where my special joy was Key 14. That Angel was such a meaningful image of the Higher Reality within that I wanted to make its every detail an integral part of me. I painted several Key 14's — perhaps ten or twelve in all — and placed them everywhere in the little house where we did the lesson work. Wherever I was working that image was before me! I did "not-forget" it for very long at a time. I invited the Angel continuously to direct me and guide me so that I performed my portion of the work as fully as possible. Not only that, I invited Him to stop me if there was any act or thought or word that might — unrecognized by my personality — be interfering with my Vow of dedication to the Great Work.

So my joy was great indeed. I looked to the Angel as my sure guide, yet never shirked the use of the intellect or personal level judgment, because I realized that guidance from above is as an extension of that which seems personal. It cannot come through if you attempt to bypass work that belongs to the concrete level of mind. Behind the idea of inviting the Angel is the realization that the personal self is definitely fallible. It is subject, as are all incarnate beings, to inevitable error. You decide as well as you can within personal limits, and then you invite the Angel, with Its wider scope of awareness, to let you know if anything you are doing is a hindrance to the goals of the Real Self within.

Through my practice with Key 14, I became saturated with its imagery and did, in fact, make the reaching for guidance an almost automatic response; so that whenever some important decision arose or question regarding the work, I habitually invited the Angel to let me know if there was some error in my thinking. In essence my invitation said, wordlessly, something like this: "Stop me, Higher Self, if my seemingly personal judgment is not in line with Thy will. Otherwise I will proceed, assuming that if you do not let me know, I am on the right course."

Now, in all personality level relationships, differences are inevitable at times. This is no less true between advanced personalities, because their highly integrated individuality makes them very definite and powerful in whatever they do or however they react. Another relevant thing to remember is that an Adept is only an Adept while functioning as one. When submerged in personality, as Master R has told us, the Adept is subject to the same illusions as are all of you. The difference is in the ability to see through the illusion and extricate the personality from it with more assurance and rapidity.

During this period, a very serious conflict arose between Dr. Case and myself, who usually worked together in perfect harmony and dedication to a mutually beloved cause. So serious, indeed, that he went so far as to deny I was doing anything important. He compared what I was doing for B.O.T.A. to what any ordinary clerk-typist could do just as well.

Personality-wise I was very hurt and decided that if that was all I meant to the work, then it was time for me to leave and not return. I told him so and he agreed that I should do whatever I wanted to do. So I began gathering up my belongings in preparation for leaving permanently.

But, remember, I had practiced 'inviting the Angel' consistently over a long period of time so that, at this point, even my miffed personality knew it was an important decision I was making. Almost automatically I invited the Angel to take over and stop me if the action which I was about to take was inconsistent with my vow to serve the Light.

The verification was instantaneous and startling! At that very moment I was swept off my feet, into the air, through a doorway where my head just missed the top and set down in another room right in front of Dr. Case. Then, to the utter surprise and consternation of the perso-

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nality part of me, which incidentally was still very indignant, I found myself saying in tender, loving tones: "Dear Papalah, don't worry—no matter what, I will never leave you—no matter what conflict may arise between us, I will never, never leave you so long as you live."

By this time we were both so amazed and impressed with the meaning of this phenomenal occurrence that whatever the difference had been was realized as nothing in comparison to the rightness of our work together.

What had happened? My persistence in dedication and aspiration had formed a pattern of reaching for the Angel that enabled that level of me to readily 'get through'. Although my particular verification included intervention from the Third Order which was preparing me for my future work . . . without the pattern of invitation the actual intercession would not have been possible.

The thing I want you to realize and emulate to the best of your present ability is the practice of 'inviting the Angel'. This is our first work in the Path of Samekh. It is preparing you to become consciously open to the Egoic level so that Its transmutational work on the Vital Soul can proceed with increased power and effectiveness.

TECHNIQUE

As you begin this practice place the colored Tree of Life before you. Also the three Keys that represent the Paths leading into Tiphareth: Key 15 to the left; Key 14 in the middle; Key 13 to the right. Underneath Key 14 place Key 10, the Wheel of Fortune. Meditate upon these Keys for some moments before beginning the visualization practice.

Now image yourself in Malkuth — always our starting point. Intone Adonai Melek and give this meditation:

"Oh Thou, Lord of the Kingdom! To see Thee as Thou really art is to see Divinity in every form on earth!"

Visualize yourself ascending through the blue-violet Path of Tav and then entering the violet sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Mighty Power of Life! Thou art my sure support as I reach upward to the Self."

Now image yourself standing in the Central Pillar; your feet in Malkuth, Yesod in the middle, your head in Tiphareth with your arms out to embrace the spheres of Hod and Netzach.

Symbolically, this gesture affirms that you have sufficiently completed the work of the personality Sephirah so that your attention, desire, energy and activity are able to turn upward toward experiencing the Higher Self.

Standing thus, intone the three Divine Names, Eheyeh, Yod Heh Vav Heh, Elohim, and give this dedication:

"May all that I do, all that I say, all that I think and feel be worthy of service to the One who manifests as Three."

Now visualize yourself in the orange sphere of Hod, from where you ascend into the blue-violet Path of Ayin. Intone Ayin on the note A and give this meditation:

"In Thy Path I learned how limitation can be used to liberate."

Visualize yourself in the violet sphere of Yesod prepared to enter the Path of Samekh. Intone <u>Samekh</u> (Sah-meck) on the note G# and give this meditation:

"Thou art the Path of the Arrow that shall guide me to the King."

Visualize yourself returning to Yesod. Although the Path of Samekh is not yet fully open into Tiphareth, that Higher Influence is filtering through.

Return to Malkuth as always. Symbolically you bring down Spirit to increase the Glory of earth!

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Thirty-seven

(from the transcripts of class lectures by Ann Davies)

In Webster's dictionary, to verify has these meanings: to prove the truth of; to test the accuracy or confirm the authenticity of by comprehensive evidence or examination. It also has a secondary meaning: to support, as by adding testimony to strengthen another's allegations.

In this Path of Probation and Trial we want to verify the reality of the Higher Self with an experience that goes beyond anything we have had before. One problem we all have to contend with is the ever skeptical concrete mind. It makes us doubt the validity of superconscious experiences no matter how convinced we were at first. Actually you experience this level of consciousness more often than you may realize. It is responsible for your lofty ideals and aspirations and for the illuminations of whatever magnitude that keep you on the Path. With sufficient patience and persistence the intellect can be won over, so to speak. It can be so aligned with the Egoic level that its discriminating faculty will actually add support and credulity to the Truth about the Self.

How? Let's relate Key 14, Verification, to its opposite and complement — or completer — Key 6, Discrimination. The realization of the Higher Self we seek requires that we separate first. The temple needs to be distinguished from its Occupant, the chariot from the Rider therein! You use the discriminating faculty to discern the difference between actions, thoughts and feelings that belong to personality and those high level inspirations which descend from the Inner Higher Self.

Key 6 portrays the necessary separation. The man is your self-conscious mind founded on experiences you receive through body sensations. By itself it cannot become aware of the Angel. What it can do is 'turn' the woman, inner consciousness, (by the 'inviting' practice we discussed in the last lesson) to seek the Angel. Through her, the Higher Self instructs you and prepares you for the reunification that makes man, woman and Angel — ONE!

The preliminary separation is essential to Incineration. Through it you learn to distinguish true intuitions from their delusive psychic reflections or from ideas that rise no higher than the level of the concrete mind. It is then possible for the Higher Self to proceed with the necessary deep recollection of Incineration without the danger of your succumbing to undue fascination with the past.

For long eons the Self has been working to make the temple a fit habitation that It can become One with. In the building process requirements change and it is the dross or residue of past requirements that must now be purged out. These clingings from the past are so deeply submerged in the body consciousness that the personal mind cannot by itself untangle subliminal forms that are still useful from those that are obstructing further growth.

The Bible refers to this process in Mal 3:2,3 as a Refiners Fire that refines silver — the metal of the Moon and subconsciousness — by removing the impurities that have become mixed in it. This type of purification requires eager willingness to know <u>Truth</u> no matter how painful it may seem to the lower self. The tests may be subtle or shocking, but the important thing is to courageously keep the purpose in mind.

That purpose is to alter and adjust your personal vehicles so that the Angel can gain its rightful dominion over your lower nature. As this gradually takes place you will begin to notice changes — subtle at first — in your thoughts and your feelings and what you permit yourself to say. Basically what will become increasingly more evident in your personal expressions are those qualities associated in the Qabalah with Chesed, sphere of the activity of Jupiter.

Those who partake abundantly of Chesed are called the Chasidim and are distinguished, above all, by their kindness and their undeviating beneficence toward all that lives. As you begin to feel this quality of lovingness blooming within, it is a sure sign — a verification — that the Angel is becoming more and more influential in your daily life.

In the Sepher Yetzirah the Path of Probation and Trial is said to be "the first test by which the Creator tries the devout". It is a test of your capacity for right action, and that is really a measurement of your ability to express the qualities of Chesed in the face of the many discouraging appearances that confront you in daily life. Right here you should remember that true lovingness knows when severity is the greater beneficence.

What you are being tested for is your ability to cut away the separative ties which may have been right once but are now a definite hindrance. Before you are permitted to receive the deeper secrets of the Ancient Wisdom your personality must be well on its way to being totally under the dominion of the Angel, so that there is little chance of your ever being capable — for very long at least — of utilizing spiritual powers to satisfy selfish personal ends.

Thus we see that the ability to love as the Chasidim love comes as the result of having willingly submitted to exacting tests and trials. For this level of loving is really a remembrance! It is a remembrance that is not possible until the Jupiter Center has been sufficiently purged of accumulated errors.

Most of what we need to uproot is based on what we called ''desires backward''; the yearning to re-experience things which should be past for us. If you are persistent in seeking guidance, the Higher Self will be able to let you know just what you need to do to eliminate these obstructions to the free downflow of Higher recollection.

You must be willing to face up to the falsities in your personality that you have not ever really acknowledged or 'let surface' before. You can become aware of the rationalizations, the excuses and the cover ups that all of us utilize to some extent in order to make activities seem

righteous that are really separative and inconsistent with our professed aspirations.

Although Incineration may seem like a negative purgation, it is really a positive practice. What you do is to affirm consistently, throughout your daily existence, that every expression of your personal life is a reaction to or an effect of impulses that originate above and beyond your personality. It is an exercise that unfolds the ability for positive recollection, because what you are striving to remember is the Divine Self within; that Self which is, was and ever shall be!

The Egoic Self was before you began the long journey — eons ago—through the lower worlds to gain experience and objective awareness. That is one meaning of the Crucified Christ. The Christ Self within submerged Itself in the limitations of name and form in order to one day be 'higher than the angels'; to be able to share in cosmic administration because of the capacity — evolved through world experience — for conscious participation in Universal Mind.

What must now be accomplished is the purification and consecration of the Vital Soul by the Christ within. This is what is pictured in Key 14 by the Angel pouring water on a lion and fire on an eagle. He is equilibrating or bringing about a balanced expression of the forces they represent. He is tempering or preparing the energies, as they flow through personality, so that they can be utilized for the Great Work.

The eagle correlates with Scorpio and the sex drive. The fire is being utilized to burn away the dross of error connected with this reproductive drive. Equilibration suggests a balanced or rightly measured use of a force; also no excess in any direction. The Alchemical process is meant to help you get rid of unrealized errors — many very ancient in origin — which you unconsciously associate with sex and which stand now as a hindrance to your being able to utilize this generative force for the completion of the Great Work.

You have offered yourself as a candidate for the Second Order! Right action for you has been linked with Chesed, which besides meaning mercy and beneficence is the sphere of the Measuring Intelligence. Right measurement for you may therefore be more rigid and exacting than for those who have not yet entered the Path. One of the most important lessons you can learn in the Path of Samekh is that as any human being unfolds he must be prepared to leave behind ideas, ideals and philosophies that served him well in the past. Otherwise he restricts unfoldment by allowing principle to be bound by precedent.

Here you should see a relationship with Sagittarians. They are said to be idealistic and high-minded but with a tendency to cling to established philosophies, ideals and religions. This tendency in all of us has to be recognized. The need is to cut through the forms of things and grasp the principle behind them. Then you will realize that no matter how right an expression was once, eventually it has to be replaced with a new 'form' that expresses the same principle and yet permits it to flow on with the ever moving tides of cosmic evolution.

The work of the Angel on the lion is also an equilibration since water is being poured on a symbol for the fiery sign Leo. In Tarot, Leo is symbolized by Key 8, related to the Law of Suggestion. Relative to the lion, what the Higher Self is purging and balancing is our understanding and use of this law, which, recall, relates to the influence that more evolved forms of the Life-power continuously and naturally exert over forms below them in the Hierarchical chain of unfoldment.

This natural influence has worked against us as much as for us in the past because it was not rightly understood. Ignorantly we used the natural influence that our minds and emotions have over the subhuman formative forces to bring adverse conditions into the field of name and form. Note that the Angel pours water, shaped by His vase of Higher Realization, onto the lion. It is the water of mental substance rightly shaped by intelligent human consciousness that brings this natural influence into positive, constructive expression.

Just as we mentioned in relation to the eagle, the more you know the secrets of nature the more responsible you become to utilize them only for the benefit of the greater Whole. For aspirants with the knowledge and skills you have already gained in the lower Grades of our Order, you should be eager to know if there are any remaining selfish tendencies, insecurities, vanities or power drives lingering in the subconscious level of your mind. As your influence over others increases with occult work, so does your responsibility to see to it that any remaining separative tendencies get purged out.

The Lion of influential power and the Eagle of magnetic power must be understood as cosmic forces working through us! As Incineration progresses we come to realize how we have misused these powers. The Higher Self can show you the point of equilibration that is right for your level of unfoldment. Remember, for you the balance may be more exacting than for beginners in occultism. In Seven Steps, for instance, those who had a need to make a 'demonstration' read those lessons that way. Whether mostly selfish or not, at that stage it is rarely harmful to others and it does enable one to see the Law at work. It gives experience in the positive direction of thought and imagery toward a chosen goal. But for you who aspire to the sphere of Tiphareth the right measure is necessarily more rigid and uncompromising.

Essentially we should see that the Path of Probation and Trial is an upgrading of the desire nature. Desire is divine, but like all else it must be continuously matured until it finally becomes totally dedicated to the unfoldment of Spiritual Being. This is the Divine Labor of the Alchemists whereby they change vile copper — personal selfish desire—into purest silver and gold. That pureness relates to the self-conscious and subconscious mental activities when they express nothing but dictates from the Ego above.

As we noted earlier it is upon the Jupiter center, corresponding to the Solar plexus in the body, that this purifactory work is to be accomplished. Psychologically, it will work out as a rather discomforting recognition of the many errors you have been guilty of perpetuating in your

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speech, attitudes toward others and emotional responses that are very definitely not in line with your professed ideals.

You may be temporarily disrupted and disturbed by this expose that reveals the selfishness, the egotism, the false prides and even occasional cruelties of which your personality is still capable. If you remember that it is the Real Self within, not some outside judge, that is alerting you to these things, you will find it easier to withstand. Recall that the positive qualities of the Sagittarian type include fearlessness and courage in the face of difficult situations.

If you remain firmly dedicated to your goal and reach continually to the Higher Self you will know just what needs to be done and how to accomplish it. But if you turn away and refuse to look at that which is disturbing and unlovely in your personality, the Angel will sadly turn away too, hoping that some day you will have the courage to face up to the destructive tendencies that are preventing the Self from becoming one with you.

Up to now these 'sins' have been well concealed from yourself by yourself. How? By the absolute genius of the personal level of mind for rationalizing error, for sugar-coating selfishness and for giving pretty names to the need to feel important. Behind the delusive veils of self-righteousness and nobility we conceal the vanities, fears and egotisms of the separative personality.

Now remember, the Real truth about the Self is much, much more beautiful and noble than any of the false images and facades that the personal mind can conjure up. But these must be exposed, so we are no longer deluded by them, before the true Beauty of the Self in Tiphareth can shine through.

This part of the work has been called the Grace of God, because the personal mind, with its own kind of 'self-preservation', will not expose itself in this way. We prepare to receive that Divine Grace by being willing to accept Its tests and being persistent in remembering that all the energies that flow through us and cause our personal activities are not really personal at all.

Zeal is another quality associated with the work of this Path because it takes fiery aspiration to provide the necessary impetus. Lukewarm wishing is not enough. The positive Sagittarian qualities of courage, fearlessness and optimism will see you through any seeming failures to ultimate and lasting success. Persistence, no matter what, shows that you are relying on the Angel, not on the little failure-prone self.

Then the waters of thought, shaped in the urn of the Angel, will transform the lower nature into a servant of the Great Work. The fire of higher realization will purge away the dross, so that the eagle can soar upward for the regeneration that unites you consciously to the Christ within the heart.

TECHNIQUE

Have before you the Tree of Life diagram; the blue color card; Tarot Keys 15, 14 and 13. Beneath Key 14 place Key 10. Meditate upon this grouping for a few moments before continuing.

Now visualize yourself in the four-colored sphere of Malkuth; intone the Divine Name Adonai Melek and give this meditation:

"Thou, Oh Lord of Earth, hast provided the place of instruction throughout long ages! Thou hast prepared the Way for Egoic dominion in all that takes place on earth."

Visualize yourself ascending the blue-violet Path of Tav and then entering the violet sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"From Thee, Oh Almighty One, comes the strength and power that links me to the Self."

As before, visualize yourself standing in the Middle Pillar of the Tree with your feet in Malkuth, Yesod in the middle, your head in Tiphareth and your arms stretched out to include Hod and Netzach. Intone the Divine Names Eheyeh, You Heh Vav Heh and Elohim; then give this dedication:

"I dedicate all my acts...all that I feel and think and desire... to serving the Supernal One who manifests as Three!"

Now image yourself in the orange sphere of Hod. See yourself ascend into the blue-violet Path of Ayin. Intone Ayin on the note A and give this meditation:

"In Thy Path I am transformed by the renewing of the mind."

Return to Hod briefly since this Path is not open all the way. Now return to Yesod in preparation for entering the Path of Probation and Trial. As you ascend into the blue aura of the Path of Samekh intone that letter on the note G# and give this meditation:

"Thou art the fire that tempers and strengthens me that I may soar upward to union with the Sun!"

Return now to Yesod as this Path is not yet open completely to the sphere of Tiphareth.

Image yourself back in Malkuth as a center through which Light can be radiated! Standing therein, visualize the light that is love radiating out from the center of you, blessing and comforting all that lives on earth.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

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Lesson Thirty-eight

(from the transcripts of class lectures by Ann Davies)

The attitude that will enable you to pass successfuly through the trials of the 25th Path is summed up in the old Rosicrucian vow: "I will look upon every circumstance of my life as a particular dealing of God with my soul."

The vow suggests a continuous evaluation of the personal life from the vantage point of your highest spiritual goal. That goal becomes a yardstick by which you measure the relative importance of things. It is your Angel, your Guide! You invoke it by remembering it! Everything you do is appraised and rated in relation to that High Purpose. It is in this way that you get things into right proportion in your life. This is another aspect of right measurement which we discussed in the last lesson.

With the knowledge, skills and aspiration you have thus far unfolded in the lower Grades of our Order you should now be able to apply them to every circumstance in your life. Furthermore, it should be apparent to you that the tests for a candidate to Initiation are not going to be the obvious rights and wrongs adequate for the unevolved. For you they partake of the Ninth House of the Higher Mind! Right measurement has to be applied to ideas, ideals and philosophies that have been considered above reproach because they have been venerated by so many people for so long a time.

Nothing in the manifest worlds can ever be right and constructive indefinitely. No matter what it may be, if it is held too long it will change from a positive constructive influence into a definite hindrance and evil. Take the well known example of a mother's protective concern for her child. It is right, positive and constructive while the child is small. Yet that same protectiveness and concern can become a real hindrance that thwarts the development of responsibility and maturity in the child if the mother continues to express it in the same form beyond its appropriate 'time'.

As an aspirant to the Second Order the 'time' for purely personal concerns is over for you. Whatever you do should be considered in the light of its benefit to the whole of humanity. With this consideration in mind you can proceed to get things into right proportion in your life. You can decide what activities should have priority over others. You can judge, for instance, the correct measure of time and effort you should expend on making a living.

Now right proportion, as you should know by now, does not mean such total concern with study and meditation that you allow no time for pleasure, rest and companionship of those you personally prefer. Nor does it mean the setting aside of rightful responsibilities to those whom life has linked you with. Right proportion is a re-evaluation in which you carefully consider how much of your time and effort is appropriate to various endeavors and how much past that you go because of the influence of 'this world's' values.

The story of Jesus' temptation in the New Testament relates to such tests of right proportion. They show us where error can creep in the most easily. The answers Jesus gave show us the way to see through the delusion involved and, therefore, 'pass' the test. These temptations are especially apropos for candidates to Adeptship. Now that you have gone this far in development, the very added power you wield can multiply error tremendously if it is not recognized by you and destroyed.

In Luke 4 we read: "And Jesus... was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God."

This is the first temptation. Though it has many levels and facets of meaning, as has all true Scripture, right now we will confine our interpretation to that which relates to the work of this Path.

Jesus was subjected to intense hunger and then challenged to use His professed spiritual powers to do something about assuaging it. This relates to the testing of the spiritual goals we profess to have against the tides of the present rather complex forms of the ancient concern for having enough to eat.

Throughout long eons and many of your earlier lives, hunger, poverty and deprivation were a necessary part of human unfoldment; necessary to get us out of a state of inertia into action with the outer environment. Wrestling with the problems of survival helped develop objective consciousness and the faculties of mind on the lower planes.

The present insecurity and yearning to have enough of this world's goods have their roots in this ancient 'forty days of hunger'. Our modern society has elaborated it into the present anxieties which require far more in the way of tangible assets in order to feel secure than just enough to eat.

This out-of-proportion need for security should be seen as a possible drain on your attention, your imagery and your activities which, if you could rest secure in the 'exhaustless riches of... Limitless Substance', might be attention, imagery and activity free to be utilized for spiritual unfoldment.

Thus the first temptation refers to this tendency in all of us to use most of our energies in trying to assuage the seemingly insatiable hunger for security—insatiable because sought in the wrong place. Relative to your work in this Path, it has to do with the need for an honest re-evaluation of your apportionment of time and attention according to your professed aspirations.

Just how much of your attention, effort and time do you give to satisfying this need for financial security? How secure do you need to be in things? Be alert to the rationalizations of the lower mind. It might

tell you, for instance, that you just want to have enough security so that you won't have to think about making a living any more and will then be able to give all your attention to spiritual unfoldment. Beware! On that level and in that direction you will never find it.

Remember, however, the tests are subtle. Jesus' answer was, "It is written that man does not live by bread alone, but by every Word of God." He did not say that bread was not necessary. He said it was not the only thing necessary. Here we see the need for fine discrimination. Security in Eternal Supply is not meant to be used as an excuse for shirking the responsibility for making a living. Nor is it meant to reinforce the present popular rejection of civilization to seek the simpler and so-called more spiritual life of past generations.

The answer is never backward! Those who are deluded by the idea that the less complex societies of the past were more spiritual should realize it as an attempt to escape from the responsibilities of the world circumstances your Higher Self brought you into. If you attempt to withdraw from the pressures of civilization because they seem unspiritual to you, then you are leaving that civilization in the hands of those you consider less capable than yourself, are you not? Is that not just as much self-deluded rationalization as the idea of concentrating on making money so you can eventually be free to follow the spiritual life?

Jesus' answer included the idea that man lived not by bread alone, but by every Word of God. This should be understood by aspirants as a reference to the formative power of the Word. We want to assuage hunger, not just for ourselves, but for all of humanity. In order to do this the power of the Word—deliberate creative thought—must be utilized. Those, such as you, who know something about thought-form building must begin the work by giving strength to idea-forms of plenteous supply, security and courage.

As more and more aspirants enter into the spirit of building such images for the world, more and more individuals will 'see' them and begin to add their strength. As you well know, what happens in Malkuth is ever the final result! This is how the thought-forms of Chesed-Jupiterian bountifulness will multiply throughout the collective consciousness and, like a consuming fire, purge out all those patterns that enslave humanity into expecting poverty and thereby perpetuating it in the world of name and form.

Now let's read the second temptation of Jesus in Luke 4: "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered..., Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The second temptation refers to the test of power! After your knowledge of the powers available to a human being are somewhat advanced you need to know if you are sufficiently resistant to separative

temptations. As members of the Grade of Philosophus you have undoubtedly experienced some definite verifications of the power of focused will. More than this, you have probably noticed that other people are becoming more and more responsive to what you say and do. With these verifications comes a grave responsibility and a need for caution.

The devil represents the exhilaration and satisfaction the separative self feels when discovering this ability to influence others and to bring things about by use of the focused will. This test of power comes to all of us, many times and in many ways. Remember that this Path is associated with fiery aspiration and persistence. You may fail several times before the error is sufficiently revealed so that your lower nature can no longer delude you. Such failure must not deter you!

That exhilaration at the wielding of power and influence must be identified as a temptation from the Father of Lies; a temptation to gratify the lower nature's self-centered satisfaction in manipulating people and situations. All this has its roots in the separative self and in a past period of human development when the impact of competition, wars and contending forces helped develop the discriminative and reasoning faculties of the concrete mind. That need is past for you. The cycle is now forward toward unity, harmony and love. To misuse the developed mentality for separative ends is the evil and fatal mistake we are warned against continually.

The more you know, the greater your responsibility and the more uncompromising you must be with your separative nature. The concrete mind can rationalize a satisfaction in manipulating others as an unselfish desire to help them; or a need to feel important as an act performed for the good of humanity.

Watch for signs in yourself of exhilaration in influencing others and remember well your vow! Say with Jesus, "Get thee behind me, Satan!"; for satisfaction in wielding powers that give us an advantage over others on the physical plane is a worshiping of the devil. It is a serving of the lower separative nature and not a serving of the God within!

This test again requires a fine balance and precise equilibration. True spiritual leaders do influence others; that is part of their function and yours. We want to help awaken others to the Light within. Before this influencing is entirely pure and you are free from the danger of separative satisfaction, the Higher Self must be in dominion of the lower nature. For only the Real Self knows the Oneness of Life!

Reach to the Angel in all that you do and you will be guided all the way. Remember, Adepts influence by giving of their love and their encouragement and by sending forth idea-forms that light the fire of aspiration in others. Their advice is always in principles, not in direct commands. Their goal is to awaken whomsoever is ready to begin seeking the Higher, Truer Self within.

Now let's read the third and final temptation: "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto

of focused

him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest... thou dash thy foot against a stone. And Jesus answering said..., It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season."

A taste for power can become an addiction, and so can <u>vanity</u> which shows forth as spiritual pride. This final temptation has to do with the danger of 'falling in love' with your own spiritual image of yourself and becoming addicted to adoration, admiration and even worship from others.

For you who are actively on the Path and have a loving, magnetic nature already unfolded the test is urgent. It has to do with developing an ability to see when other people are 'personalizing' the power and love they feel flowing from you and protecting them from getting emotionally involved. The danger for you is in becoming so enchanted with their adoring image of you and their adulation that you fall into the sin of vanity and spiritual pride. What you must realize is that others are responding to the impersonal Love of the One Ego which is flowing from you more intensely because of your preparedness. If you remember this you will not get caught up in adoration and worship to where you begin encouraging it and getting addicted to it.

Jesus' answer, "It is said, Thou shalt not tempt the Lord thy God" refers to this idea of 'showing off' our spirituality; of attempting to usurp the love and power that flows through us from the Father, to impress others with our superiority. Remember, it is only the little 'I' that is pleased by such verifications. The Self within has no such need.

This is one of the most difficult trials in many ways because in the bountifulness of giving and receiving love — in the realization of its rightness — this separative error can creep in that mistakes a reflection for the Source and falls into the sin of high places from whence even the mighty can fall.

Yet, as with the other temptations, there is a need for fine distinction. We do need to grasp the impersonal source of love just as we need to grasp the impersonal source of all qualities; but this does not mean that all personal giving and receiving of love is in error.

The love nature of a candidate for adeptship should be able to embrace the whole of life because you have experienced, to some degree at least, the truth of the Unity of Being. Yet that Unity includes the relative reality of you as a personality. Your feeling of being an individual is a part of the Cosmic Plan. So is your feeling of personal love. When knowledge of the Real Self as One becomes an overshadowing Presence in all that you do, then the joys of personal preference—or attachment as it has been called—can be expressed without any error. When you are no longer deluded, the feelings of personal love can be directed in ways that are in perfect harmony with your vow to be nothing but a servant to the Life that is One.

This means that to experience spiritual or cosmic love you do not have to give up the joy and warmth you feel for those you love personally. Indeed, it is impossible anyway so long as you function on this plane. Although it is true that the Egoic Self gives of its love as the Sun gives of its radiance—shining upon the just and the unjust without any distinction—you, functioning as a unique facet of that One, must logically have unique feelings.

Special you are in your angle of projection as a ray of the One Sun! Unique you are in the way the impersonal universal energies converge at your focus and express through you! Once you have grasped the Unity of Being, once you have felt that all-encompassing love that knows no distinctions, you can actually add to the fullness of love for all of life through your specialized expressions of it.

The framework of personal love limits diffused universal love and thereby focuses and intensifies it. Now realize that it takes specific forms of abstract universal energies to make an impression in the collective consciousness. Therefore the personal love expressions of enlightened humanity—whether focused on another person, on a pet or on a tree—act as images that generate love in the collective consciousness.

The more love expressions that are impressed in Yesod, the more powerful becomes the influence of love. It multiplies and generates itself. It calls out to the love in every human heart; strengthening the spark into a flame; fanning the flame into a conflagration that consumes all the hatreds, the fears and the ancient errors in the Yesod level of humanity. Thus will the flower of love be unfolded for all; the love that is essential to carrying out the purposes of the New Age of the Brotherhood of Man.

TECHNIQUE

Once again meditate for a few moments on the three Keys that represent the Paths leading into Tiphareth. Look particularly at the Angel in Key 14. He is the True Self within. For this meditation become that Angel! Feel your right foot in the pool and the other on earth! You are pouring water from an urn on a lion; over an eagle you hold a torch in your left hand. Upon your brow is a solar disk and behind your head is a glory that becomes a rainbow of brilliant flashing colors. From your shoulders spread out the wings of red and blue. Upon your breast is the seven-pointed star of achievement and the letters of the Holy Name.

You are the Angel in the Path of Samekh. The pool at your feet is Yesod; the radiance surrounding your head is the sphere of Tiphareth. Your wings spread out to embrace Hod and Netzach. Holding this position, intone the three Divine Names as before: Eheyeh, Yod Heh Vav Heh, Elohim.

Now visualize the Angel ascending into Tiphareth and image yourself in Malkuth while remembering the Angel as the Real Self above. Intone Adonai Melek and give this meditation:

"Oh Thou, Lord of earth! The Ego within, united to Thee, shall bring the Kingdom to perfection."

Now, still remembering the Angel overshadowing you, ascend the Path of Tav into the violet sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Mighty Power of Life! The Angel above reflected in Thee shall transform all darkness to light."

Image yourself in the orange sphere of Hod; enter the Path of Ayin and intone that letter on the note A. Give this meditation:

"At the upper end of the Path that renews, I see the Angel who guides me all the way."

Return now to Yesod and enter the brilliant blue aura of the Path of Samekh. Intone as before on the note G# and give this meditation:

"Oh Thou, Angel of Light! I feel Thy love and Thy wisdom transforming this, Thy instrument, into a fit habitation for Thee."

Return to Yesod for a moment as this Path is not yet fully open into Tiphareth. Finish by returning to Malkuth. From there, pour out the love and power you have received to all the directions of space; pour it out to all the kingdoms of nature! The more you give of what you receive, the more you shall receive!

Finish with the usual exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Thirty-nine

(from the transcripts of class lectures by Ann Davies)

The Path now open to you is the 24th Path of the letter Nun, called the Imaginative Intelligence (or the Intelligence of Resemblance) on the Tree of Life. It links the desire nature of Netzach to the Ego in the sphere of the Sun. In Tarot it is symbolized by Key 13, named Death and attributed to the Zodiacal sign Scorpio, ruled by the fiery planet Mars.

In our Initiatory ascent the 24th Path is the final one leading into Tiphareth and the Second Order. If you have realized the delusiveness of appearances in the Path of Ayin and submitted to the trials of the Path of Samekh, you are ready to enter this Path which further tests your fitness for higher work. It is perhaps the most difficult of the Paths you have thus far traversed because in it you must face that most ancient and painful adversary—the fear of death.

As an advanced aspirant, intellectually you have undoubtedly accepted the idea of immortal life. But that is not enough! The Path of Nun ascends from Netzach. Before you are really free you must accept death emotionally! And in order to accomplish that, you have to admit to some measure of unresolved fear.

We cannot rid ourselves of anything we do not acknowledge. One thing that makes us shy away from accepting this fear is that our society couples it with the idea of cowardice. Actually it has nothing to do with cowardice and the opposite is often the case. Many intelligent, advanced human beings who have rejected survival as taught by the orthodoxies put the thought of death out of their minds so as not to be aware of their fear of eventual annihilation, and then proceed to do wonderful and courageous work for the good of others.

For us, the natural process of death needs to be studied more closely. Because most of us deny that we fear death, or at least deny that it is any problem to us, we need to invoke the Lightning Flash of Mars — planetary ruler in this Path — to show us that we do not yet wholly trust death. If we really trusted it why do we avoid thinking about it as much as possible? Why do we ignore its very existence as long as we can?

Admittedly, the whole attitude of our Western culture makes it difficult to think and feel correctly about dying. People are made to feel guilty if they express a welcoming of death even for those who are suffering from incurable illnesses. If we have the temerity to express such feelings for someone close to us we are considered callous and selfish by others. This reluctance to look at death even in circumstances where it is obviously beneficent is a sign that most people feel death is extinction, no matter what they say.

The problem is not an easy one because this fear is so deeply grooved in the collective consciousness. No one can avoid feeling it unless he does something definite to counteract it. The Vital Soul instinct

for self-preservation is its root, and, like so many of the instincts we share with that level, it has been elaborated by human imagination and thought into the manifold anxieties, depressions, sorrows and sense of futility that burden most of humanity in this present era.

Once we have admitted that we do feel this fearfulness at times, we can begin doing something about getting rid of it. By subjecting such feelings to the analytical fire of mars we should begin to see that we are responding automatically. No matter how convinced we may be of immortality, these negative feelings sweep through us at times, especially when the idea of death is aroused in relation to someone we love.

We personalize these automatic anxieties by accepting them and creating personal reasons for them. Aspirants, such as you, are not afraid so much for themselves, but tend to 'create' agony in relation to those they love. The only way you are going to effectively stop this particular form of self-inflicted pain is by utilizing the same power that built it up — imagination — to create counter-images based on your reasoned out perceptions of the beneficent nature of death.

Note that the Path of Nun is not only called the Imaginative Intelligence, but that it ascends from Netzach, sphere of Venusian creative imagery, and leads to Tiphareth, sphere of the image-making faculty in man. What we want to do is begin using imagination deliberately to create strong, constructive images that are able to suppress those which rise up in response to the fear of death.

You can no longer afford to let fearful anxieties get a hold on you. If you do not overcome this 'last enemy', your very ability to create mentally will enslave you in a cloud of self-formed agonies and hells that will render you useless to the work you have dedicated yourself to carry forward.

Your first job, then, in the Path of Nun is to build up a storehouse of images based on our enlightened understanding of the process of death. We want to have them ready to suppress fear or foreboding whenever they begin to rise.

However, you should realize that even after you have succeeded in this practice you will continue to feel sorrow and pain at times when it is particularly prevalent in the collective consciousness. We are all One Being! The difference — and it makes a great difference — is that you will have learned not to accept the feelings into yourself; not to clothe them in personalized images. Instead you will call up a new image based on your reasoned out perception of the true beneficence of change. In this way we take up the energy that once vivified an old anxiety and direct it into an enlightened form.

Actually, as a dedicated servant of the Light, it is your responsibility to dispel this fear, not just for yourself, but for all humanity. With the production of strong, affirmative images that help influence others toward believing in immortal life, that belief will multiply in the collective consciousness. Eventually it will destroy those ancient fears and the distorted and gruesome images that have for long ages been associated with the process of death.

Now this does not mean that you or anyone else will be able to face personal loss of a loved one without any sadness at all. So long as we function as a personality it is inevitable to feel sorrow at the loss of the presence of someone we love. Just as with all personal love feelings, they are to be cherished and not condemned. We cannot help feeling sad when someone who gives us joy leaves. After all, this is even true when a beloved one goes on an extended journey.

But the thing that our changed responses should help us to avoid is undue and prolonged sorrow. When we are able to relate our personal feelings to a larger whole we realize that prolonged sorrow is a form of selfishness that actually inhibits the freedom of the one who died. By calling on an image that celebrates the beneficence of death, we will never let sorrow take us over completely nor continue for too long a time.

At first the images of trust in death may not come easy for you, even if you have had some direct experiences of existence apart from the physical body. In the early stages of unfoldment these experiences seem to fade out with time until you begin to question their validity as anything more than a misty dream. This is to be expected at first and is part of the process we are undergoing. As the influence of the mass mind closes in on you it fades out your flashes of insight. You may have to image as if things were true during this period, which the conscious mind tends to doubt.

Yet, on the other hand, even physical science helps add to the accumulated evidence that death, as most people think of it, does not exist. Their findings affirm the indestructibility of the energy out of which all things are composed. They say forms break down to their essence releasing energy, but the energy itself is never lost. It is merely liberated so it can be taken up in the composition of a new form. Furthermore, we know that to keep our bodies renewed, we 'die daily'. Science has established the fact that our bodies are completely replaced with new cells every ten months or so. Although we are convinced enough of the beneficence of this kind of death, we are not yet able to completely accept the correlating idea that the same beneficence would logically hold true in the larger cycle of incarnate and discarnate existence.

Without this continuous transformation, the process of livingness could not proceed. The continuous dying is really a just-as-continuous birth! All and in all, death cannot be separated from birth. Birth here requires death somewhere else. Nothing grows except something else dies or transforms itself. The seed has to putrefy before it can sprout up into a new plant. It is self-evident that there would be no room on this planet to carry out the functions of life without continuous death.

Once we begin associating death with the beneficent transforming process that includes birth, we are on the right track. This intimate relationship between birth and death is symbolized by Scorpio, attributed both to the generative organs that bring about birth and to the 8th House of Inheritance and Death. Without this power that breaks down old forms so their energy can be built up into new ones, there could be no evolution at all.

Behind the skeleton of Death in Key 13 is the rising Sun of a new day, symbol of rebirth. Perhaps the most beneficial practice you could build up at this time, through imagery, is that in which you continuously welcome the process of daily dying that is keeping your body alive. With this image in mind you can begin to welcome a correlating daily dying of old ideas and feelings. Thus the 'dying daily' process can be seen as a key to building up the right responses toward change and the unknown.

So long as we continue holding on to unhappy situations, circumstances and relationships simply because of an unthinking distrust of the unknown, we cannot overcome the fear of death. Until we get rid of the fear of change, we cannot get rid of the fear of death. What we want to begin visualizing is a daily dying process that is continuously giving birth to new circumstances, realizations and relationships, as well as giving birth to new physical cells. Thus will you open yourself to receive energies whereby you can be born anew each day into an increaingly more ideal life.

Our imagery work in this Path will help to bring in the New Age energies just as did our work in the Path of Samekh. In Samekh our emphasis was on getting rid of the idea that poverty is unavoidable by projecting images of the exhaustless supply. In this Path we are concerned with projecting images that will help release humanity from the fear of death.

A new dispensation always brings with it a few Knowers who project the incoming energies in the form of images. The New Age energy now coming in is symbolized by Uranus, the planet that is exalted in Scorpio. One of the first necessities for bringing in the New Age is to release humanity from its fear of death.

By our imagery along this line we will be helping to prepare the way for the time when awareness of life after physical death will be the common knowledge of humanity. As the Uranian energies come into greater ascendancy, etheric and astral awareness will be almost universal; and with them will come freedom from the fear of death as it is now experienced.

It is up to you, as a dedicated aspirant, to begin now to visualize that state of existence that is not dependent on the physical body. You may not have consciously experienced this state as yet, but you have been given enough material so you should be able to image it to some extent. As you do, the energy that always follows thought and imagination will proceed to transform the cells of your body, its chemistry and its structure — in an orderly and lawful manner — to where you will have a direct experience of Being entirely independent of the physical body. You will have it because you will have built the necessary organs that enable you to do so.

What we want to unfold in this manner is a quality of astraletheric vision that is only possible through careful preparation and orderly unfoldment. This is the higher arc awareness that has little in common with the primitive level of astral awareness which is the lot of the ordinary psychic medium. Because most mediums are not in any a new

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way prepared with knowledge or real insight, they 'see' without being able to distinguish the projected delusions on that plane from true universal principles. In order to receive genuine revelations from above, one has to have gone through the necessary stages of development and unfoldment. Without such development one is unable to intercept or register superconscious levels of Light.

As we mentioned before, the Skeleton in Key 13, as well as the Devil in Key 15 is identical to the Angel of the Middle Path. Together they represent three ways in which the One Ego prepares human instruments for Union with Him. Those ways include limitation, verification and change. The work we have thus far done in the Path of Nun is designed to help you build up a new, more enlightened response to death. It is a preparation for the Mystical Death that precedes the Mystical Birth. A constructive attitude toward physical death is essential before anyone is prepared to face the Death wherein the sense of personal will and identity are utterly destroyed. This phase of our work in the Path of Nun will be approached in the next lesson.

TECHNIQUE

Before beginning your visualization, meditate for a while on the following: the blue-green color card; Tarot Keys 15, 14 and 13 from left to right; Key 16 placed under Key 13; a colored diagram of the Tree of Life.

Begin your visualizing as always in Malkuth to symbolize that everything you do is dedicated to helping bring perfection to the Kingdom. Intone Adonai Melek and give this meditation:

"Thou art the beloved of the One Eternal King. When Thy true Glory is apparent all that lives will be set free."

Next image yourself in the orange sphere of Hod. Intone <u>Elohim</u> <u>Tzabaoth</u> and give this meditation:

"Thou art the recipient of Superpersonal Will! When Thy transparency is perfected that WILL shall reign supreme."

Ascend into the blue-violet Path of Ayin. Intone on the note A and give this meditation:

"Under Thy influence I have learned the secret of limitation that will one day set me free."

Return to Hod briefly.

Image yourself next in the violet sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"In Thy sphere of living forces I direct all the powers that flow through me to the service of the King."

Image yourself ascending into the blue aura of the Path of Samekh. Intone Samekh on the note G# and give this meditation:

"In Thy Path all the circumstances of my life are brought under the dominion of the Angel within."

Return to Yesod briefly.

Image yourself in the green sphere of Netzach. Intone the Divine Name You Heh Vav Heh Tzabaoth and give this meditation:

"In Thy sphere I direct all the desires of my heart to the service of the King."

Image yourself ascending into a blue-green aura of vibrating light.

Intone Nun (noon) on the note G, and give this meditation:

"In Thy Path I learn to look deeply into the face of death until the Angel appears."

Return to Netzach as this Path is not yet open all the way.

Now image yourself on the Middle Pillar of the Tree, forming a cross by extending your arms into Netzach and Hod. Standing thus, first become the Devil of Key 15. Then image yourself turning the pentagram on your head right side up! Now visualize yourself being transformed into the Angel of Key 14. Next become the Skeleton Reaper of Key 13. Visualize the Sun behind you rising in the east, and as it does feel yourself being transformed once again into the Angel of Key 14.

Now intone the three Divine Names: Eheyeh, Yod Heh Vav Heh, Elohim and give this meditation:

"I am one with the power that makes all things appear! I am one with the power that destroys and builds anew! I am One with the Christ Who centers His love in every human heart! Thus am I eternally united to the Three who are really One."

Return to Malkuth to confirm your intention to dedicate all the higher forces you activate to help perfect this plane of name and form.

Finish in the usual way. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty

(from the transcripts of class lectures by Ann Davies)

As a symbol of the last Path to be traversed before the first Grade of Adeptship is reached, Key 13 is aptly named Death. On the Path of Return it refers to the Mystical Death which must take place before anyone can be reborn into the Fifth Kingdom.

Among the stages of the Great Work, Death corresponds to Putrefaction, wherein the personal self, as you have thought of it for long ages, is utterly destroyed. Key 16 depicts this destruction as lightning striking the tower built up out of our false ideas of selfhood.

The chaos and confusion depicted are inevitable for a time. When everything you have believed yourself to be is suddenly exposed as false, it is like a death to your personality. From the plane of Netzach-Hod, it does not want to die! Yet if you are to reap the fruits of Adeptship and ascend consciously into the sphere of Tiphareth, you must not only prepare for this death, you must learn how to hasten its coming.

In Key 13 the Skeleton is harvesting the fruits of labor in the field. The field is Cheth, corresponding to Key 7 and to the development of distinct personality. He is harvesting the fruits of experience grown in the alternating cycles of incarnate and discarnate existence; the fruits of the continuously changing, moving, shifting personality lives.

The Skeleton depicts the Ego Self as the <u>real basis</u> of everything the personal self has been through in all its cycles of active and passive expression. That real basis is symbolized as a skeleton to point out an important truth. Relative to the physical body, the skeleton is not only its central and most permanent part, it is also the physical basis for its every movement, motion and change of position.

This symbolism should help you to realize why it is essential to break up your former image of personality. You cannot expose the skeleton which indwells the physical body without first decomposing that which covers it up. Similarly, you cannot identify with the Self which indwells the vehicles of personality without first decomposing your identification with those coverings or sheaths.

It is the revelation of that indwelling basis of all that we have experienced and grown in the field that enables us to reap the full harvest of it. When you are able to identify with the Higher Self you shall enjoy the full fruition of your long journey through seemingly separate lives. Only from that inner point of awareness, identified with the Self, will you be able to utilize fully the knowledge, faculties and qualities developed and grown in the field.

That Causal level of you is revealed after the death of what you thought you were. The Path of Nun ascends from the highest point of personal development corresponding to Philosophus and Netzach! That which

you have to break up and expose — and is ripe for it <u>because</u> of that development — is the unique, highly individualized personality; cultivated, intelligent and loving though it may be.

Nothing is ever really lost. The break-up is followed by a reassembling of those same developed attributes into a new structure, stripped only of its separateness; a structure able to receive and transmit Egoic light and wisdom unclouded by delusive ideas of itself.

Yet the break-up has to be thorough, so preliminary discomfort is inevitable. As the tower of false identification comes tumbling down around you, the image you had of yourself is revealed as nothing but a focus of perfectly impersonal universal energies. You are struck by a feeling of being nothing at all! As the crown of personal will is shattered, so is the source of your former sense of identity. Its exposure as fraudulent leaves you devastated . . . a black emptiness seems to surround you and engulf you. It is out of this blackness that the dawning Sun begins to rise in the East; that Sun which is an emblem of the Mystical Rebirth into the Fifth Kingdom.

In order to pass through this 'dark night of the soul' which leads to the Golden Dawn, you must invite the lightning of Mars to strike; not just once, but over and over again. The flashes of genuine perception that come when you are really willing to look at truth expose area after area of false identification, false ideas, separative responses and deluded belief in a personal, separate will.

Your part is to recognize all such and begin the serious practice of self-denial. As indicated in earlier courses, it is a practice that has nothing to do with depriving yourself of something you want. It is a continuous effort to realize and correct personal ideas and ways of responding that betray a separative image of yourself.

One area where you can see this delusion in its subtle effect upon you is in the things you say after the pronoun 'I', i.e., I am sleepy; I am tired; I am irritated; I am in love. We expose our continuing identification with the vehicles of personality in this way. All such should be realized, whether positive or negative, as false attributions to the I AM which, in itself, is devoid of attributes.

In the practice of self-denial what you want to do is continuously correct the notion that the feelings, states of consciousness or the acts of your personality originate therein. You should deny that you are your moods or ideas or acts. How, for instance, can you be sorrowful when it is such a temporary and passing emotion? It may be convenient for you to continue this coupling of 'I' with passing acts, qualities and moods, but just make sure you are aware that it is but a convenient illusion. This will help you to keep from being so deluded by these qualifications that you lose sight of the truth.

Although the performance of the Great Work requires that you 'walk contrary to the world' our Tradition also admonishes you not to act 'freakish' or call attention to your contrariness any more than neces-

sary. Since you know, intellectually at least, that the I AM is the Central Self of all humanity, use that title with reverence and care. Make certain that you do not defile it by coupling it with negative or belittling attributes.

By inviting the lightning of Mars you are, in effect, showing your willingness to submit to whatever is necessary to clear the way of obstructions to the expression of Higher Will. Furthermore, by this practice you are offering yourself as a channel for the expression of the only Will there is, the Will that is utterly free and unfailing. Eventually you will know with a new understanding what Jesus meant when He said, "I do nothing of myself, the Father that dwelleth in me, He doeth the works."

This realization of the true source of will comes after patient and consistent practice in self-denial. You do not succeed in giving up personal will overnight. It takes time and persistence to build up a strong enough trust in Eternal Being to be able to really let go! The practice we are considering gradually releases energy from old separative habits of responding and thinking which betray a belief in personal will. As the energy is freed it is attracted into vitalizing the idea that you do nothing of yourself.

In harmony with that transfer of energy from patterns of belief in personal will to ones that acknowledge Higher Will there is a correlating transfer taking place in the physical body. As your old wrong habits of thinking and feeling begin to break up, old cell structures and formations which represent them on the body consciousness level begin to break up in the same manner. The energy released is attracted into vitalizing new cell structures and into completing organs that are essential to the completion of the Great Work.

Our object is to make all the bodies of personality open channels for the Egoic level of consciousness. By denying the personal origin of will — through your acts and responses even more than through your words — you actually attract or invoke energy from the Egoic level of Will situated in Geburah. You invoke that Superpersonal Will to quicken and intensify the vibratory frequency of your vehicles. When this has been sufficiently accomplished you will be prepared to withstand the experience that utterly disintegrates your former concept of personality, reducing it to its elemental energy. To the watching intellect it seems to make you a robot moved by forces you have not yet realized clearly.

It is this utter emptiness that acts as a clear slate upon which can be impressed the New Image depicted by Key 19, the Sun. That image, conceived in darkness, grows with right nourishment and attention until at full term it is born as the New Creature of the Fifth Kingdom of liberated Adepts.

Remember well that nothing is ever lost! You may not enter the Fifth Kingdom in this incarnation, but what you do now will prepare the enduring ego of you for that experience in a future life.

It might be well to emphasize again that the main purpose of all these practices is to help you break the habit of identifying with the fluctuating states of your mind and emotions, as well as your body. So long

as you continue identifying with the ever-changing qualities and attributes of personality, you will continue to fear death because they are, in truth, impermanent and subject to destruction.

Learn to think of your personal vehicles as reflections which mirror a Higher Source. What you want to do is clear the mirror of distortions and distractions so that it can reflect its Higher Source unblemished. This is symbolized by Key 12 of Tarot. The Path of Nun, as Scorpio, is a Path of Water; and Key 12, attributed to water, reveals the quality of stillness that enables the personal vehicles to most perfectly reflect their Source.

The thing to get firmly in mind is that personality is but a receiver of impressions, and not an original source. Some of the impressions are received from above, such as inspirations and great ideas. Most of humanity, however, receives primarily from the collective level of subconsciousness, where the impressions are not always based on truth. None originate in personality.

Let go, then, of your false identity with a personality that is made up of qualities and attributes, moods and ideas derived from impersonal sources. If it is nothing in itself, then let it go and prepare for conscious realization of your true and eternal Self. As you persist in this practice you will begin to realize that the will-to-live is not the positive quality it appears to be on the surface. It is really only a rationalization of the fear of death. There is no need for a will-to-live when you have learned to trust death as the other side of the coin of a continuously more abundant existence which is not at all restricted by the narrow confines of a physical incarnation.

The attributes of Scorpio as a zodiacal type reveal what is needed to complete the work of this Path. Scorpions are said to be persistent and totally dedicated to the completion of whatever they have chosen for a goal. Furthermore, they are willing to change what needs to be changed, to eliminate what needs to be eliminated and even to destroy whatever stands in the way of their ability to reach that goal.

You, too, must be prepared to eliminate and destroy. You must be ready to throw out, as the two figures in Key 16 are being thrown out, all your old concepts of selfhood. Just as those figures are clothed and therefore veiled as to their true nature, so are your concepts of them veiled with ancient delusions that seem to make personality a separate and autonomous entity.

As this attitude of willingness to change is cultivated, you will find it easier and easier to let go of personal will and surrender utterly, as the Hanged Man portrays, to that Point of Holiness in the Midst. Through persistence and aspiration you are preparing for that Death which destroys the old false idea of who and what you are, so that the glorious truth about the Self can be born in its place.

TECHNIQUE

For this Technique once again place Keys 15, 14 and 13 before you from left to right; place Key 16 under Key 13. Also have the blue-

green color card and the Tree of Life diagram before you. Meditate on these symbols for a few moments and then proceed with the practice which follows:

Visualize yourself in the four-colored globe of Malkuth where, as a Zelator, you learned to search for Spirit in all the forms of earth. Intone Adonai Melek on the appropriate notes and give this meditation:

"Oh Thou, Lord of Earth; I dedicate all the fruits of experience to help perfect Thy Kingdom."

Next visualize yourself centered in the violet globe of Yesod where, as a Theoricus, you learned about the hidden forces of that sphere. Intone the Divine Name Shaddai El Chai and give this meditation:

"Oh Thou, Lord of Strength, through knowledge of Thee I begin to see the livingness that pervades both heaven and earth."

Visualize yourself centered in the orange globe of Hod where, as a Practicus, you developed skill in the use of hidden forces. Intone <u>Elohim Tzabaoth</u> and give this meditation:

"Oh Thou, Lord of Hosts, Thou hast taught me the skills of mind that fit me for higher work."

Visualize yourself in the green sphere of Netzach where, as a Philosophus, you learned to blend all things with generous portions of beneficence and love. Intone You Heh Vav Heh Tzabaoth and give this meditation:

"Oh Thou, Lord of Fire, Thou hast shown me all things reconciled in a heart that is filled with love."

Now see yourself back in Hod from where you ascend into the Path of Ayin. Intone Ayin on the note A and give this meditation:

"In Thy sphere I learned to see the face of the Angel even in the grossest appearances of earth."

Return briefly to Hod.

Next see yourself in Yesod and then ascend into the blue aura of the Path of Samekh. Intone Samekh on the note G# and give this meditation:

"In Thy sphere I learned to seek the Angel who has waited long for me to call."

Return to Yesod, as the Path is not yet open all the way.

Next see yourself in Netzach and then ascend into the blue-green Path of Nun. Intone Nun on the note G and give this meditation:

"In this Path of Waters Thou preparest me to trust Thy love even in the face of death."

Return briefly to Netzach, as the Path is not yet open all the way.

Visualize yourself back in Malkuth where you are an active, conscious focus of love and light. From the center of your being send out that light and that love to all the directions of space, to all humanity, all creatures — all life!

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-one

(from the transcripts of class lectures by Ann Davies)

In the left-hand corner of Key 13 is the picture of a seed, representative of the generative power in nature. As a bodily area, Scorpio, the zodiacal sign for this Key, is attributed to the reproductive organs. Nun, the Hebrew letter printed on this Key, means fish and refers to that creature's prolific breeding habits. It has further meanings: to sprout, to propagate; also perpetual or perpetuity.

In the Bible, Nun is a proper name. It is the name of the father of Joshua, a hero of ancient Israel. Joshua is a variant of Yeheshuah, מושה, a name we have come to associate with the awakened Christ Consciousness. The reproductive power which is operative in all living creatures is here called the progenitor or father of Yeheshuah! The birth of the Christ Consciousness within you is dependent for its conception in your brain upon the reproductive energy.

As shown by the turn in the river and the twists in the skeleton, that energy has to go in a new direction before this conception can take place. Now recall the name of this Path — Imaginative Intelligence! The energy utilized in physical reproduction and the energy utilized to create a mental image are identical!

When the male sperm meets the female egg (both represented by the seed in Key 13) in physical reproduction, their mingled contents produce a new cell which begins to 'sprout' into a new being. Correlate this with the process whereby imagination presents you with a new realization. A flash of inspiration received in meditation is the pre-existing truth that acts as the male sperm. It activates memory — the female egg — and mingles with related stored-up knowledge and experience in your subconsciousness. Then begins the sprouting or budding of this union, through the elaboration process of imagination, which results in a new realization that transforms your former grasp of the subject.

Note that a base of right knowledge stored in subconsciousness is essential. The flash of inspiration would be sterile so far as your brain consciousness is concerned if knowledge were not present for it to unite with. It would be unable to make an impression useful to you in relation to this plane of name and form.

Now the base of right knowledge necessary to give birth to the Christ Consciousness requires a subconscious response level free from wrong associations with sex. Since imagination utilizes the same creative energy as that which results in a physical birth, it is inhibited from soaring upward, as it must, if it is bogged down by ancient errors about the reproductive drive.

How can anyone expect to receive the spiritual Image of MAN while he continues responding to ideas and associations that debase humanity? This tower of misconceptions has to be torn down! When you have grasped

what they really are and how they were formed you will also know how to destroy them. They were projected into relative existence by the always formative human imagination. They continue to influence because they continue to be perpetuated. But what has been thus formed in error can be destroyed by a new direction of the same faculty that built it up.

The Path of Nun, ruled by Mars, ascends from the sphere of Venus. What frees Venusian imagination so it can soar upward is her mating with Mars. Nothing new can be conceived without destroying that which has been. Before the Imaginative Intelligence flowing through you can reveal the New Image, you have to destroy old limitations that keep you from being able to embrace a higher concept of man.

The underlying cause of all error regarding sex is symbolized by the reversed pentagram in Key 15. So long as humanity continues to project the idea that we are slaves to our animal appetites, that projection will continue to enslave us. It is from this basic error that the legion of misconceptions about the reproductive drive have been built up in the collective consciousness. Just as you had to look at death to see where you were still responding with fear in order to get rid of that fear, you now have to look at your unlovely associations with sex in order to get rid of them. If you are going to help free humanity from this grievous enslavement you have to begin by freeing yourself from any remaining taint of it.

When you pierce through the veiling sheaths by inviting the lightning of Mars you will see that the essence of all sexual desire is symbolized by the Tarot number of this Key; 13 is the number of Ahebah, and of Achud, Thx, Love and Unity! This is the essence of the power expressed by Key 13. That essence, the universal attractive force of love, is in no way contaminated by the forms in which it is being temporarily held captive. None of the forms of misuse defile its essential purity. Realize further that it is for the very reason that the essence is love that the forms are so compelling and fascinating to human beings even when locked up in the most sadly distorted expressions. When you see through to the heart of it the motive power is love no matter how painfully it has been distorted in the reflected Astral Light.

The more clearly you begin to see that this is TRUTH and not just an unattainable ideal, the more rapidly will you free yourself from responding to old wrong associations with the reproductive drive. When the essential purity of reproduction is so realized that it begins to influence all your responses, then the Serpent Fire is able to ascend safely and, in union with Egoic Light, give birth to that higher concept which is the New Image of perfected man.

The cause of so-called evil in connection with sex is basically the same as evil associated with anything in manifestation. It is the tendency to direct a higher level of an energy downward to serve a lower level of the same energy. The reverse is the way of evolution. The lower must always serve the higher. That you learned in your study of Key 8, which is another symbol for the same basic energy. There is no evil in the animal nature of man so long as it is directed and controlled by the highest level of which that man is thus far capable. The misuse of the sex drive stems from disobeying this law of laws.

Conscious participation in creative mind, through the image-making faculty, is a gift of the Divinity within. The image-making faculty, recall, originates in Tiphareth, seat of the Divine Ego of all humanity. The ancient sin that built up the errors about sex stems from a tendency of early humanity — that is still being perpetuated — to direct the gift of mind downward to dream up distorted forms for the artificial excitation of the physical senses. The physical senses should serve the mind, never the reverse!

Turn the Pentagram right side up and the tendency for all such error disappears. When the Spirit or Higher Self is in rightful ascendancy all the energies that flow through personality are brought into right order and balance.

However, before the Pentagram can be turned right side up in the subconscious response levels, there must be a period of actively 'inviting the lightning of Mars'. By that, recall, we refer to a consciously affirmed willingness to face up to any remaining responses that betray still present affinities for error.

Once you have become aware of self-deceptions by watching vigilantly you can refuse to feed them any more. Persistence will make it easier and easier to resist. One tendency that aspirants should watch out for, especially youthful ones, is that of rationalizing indiscriminate sexual behavior as the expression of bountiful love. Partial grasp of the truth, plus the increased influx of reproductive energy that aspiration brings, is responsible for this mistaken understanding. You have had enough material in earlier lessons to know the delusion involved in this line of thought.

Another tendency of aspirants is to become unduly outraged at the public abuse of an energy they have come to revere. Remember, energy follows thought and emotion. You only help perpetuate the entrapments of humanity when you give them too much of your disapproving attention. It is our duty to give attention to images that appeal to the higher in all human hearts and thus help lift the consciousness of collective humanity. As these are extended by repetition, the old distorted images will lose their ability to influence. Finally they will die out completely because no one will be keeping them alive by their actions or images or thoughts, which is the only source of their existence.

Now, so far as our Initiatory work is concerned there is a further consideration. Reproductiveness, we know, is the basis of evolution and growth. Since the Initiatory Path is an accelerated evolution, it is logically going to utilize a more concentrated and focused amount of this energy. That is why there is such a need at this stage of your unfoldment for you to recognize and rid yourself of adverse associations with sex.

When attempts are made to express the experience of Union with the Ego it always has an erotic sound to it. For although the ecstasy of Spiritual Union is impossible to put into ordinary words, the sensations and feelings of the earthly experience of romantic sexual love are the closest that anyone is able to come to it.

There is an unbroken line of correspondence that runs from the genuine love between a man and a woman and their desire to express it in sexual union and the yearning aspiration you feel to express your love in union with the Higher Self.

In truth, the experience of romantic love is an essential preliminary to the Higher Union. As we discussed in an earlier course, no one who shies away from involvement in personal love — because he fears pain or rejection or whatever — is able to attract the energy to him that is necessary to experience union with the God within.

Remember well that where there is lovingness mingled with sexual desire there is never any real error. Love is always an integrating force that lifts the consciousness and purifies the responses. It is just that so much illusion and delusion have been built up around romantic love that for most people pain and disappointment seem to be its inevitable companions.

However that may be in the present cycle, so long as you have a loving and healthy response toward the opposite sex and have succeeded in overcoming the fear of loving, you should not have much trouble in eliminating whatever of erroneous associations with sex still remain. In this way you will prepare yourself for that aspect of Initiation which requires a concentration and sublimination of this energy in order to bring about conscious Union with the Ego in Tiphareth.

TECHNIQUE

Our emphasis in this technique is still on Key 13 and its ruler, Key 16. As before, have Keys 15, 14 and 13 before you, together with Key 16 and the Tree of Life. After some moments of meditation begin your visualization.

Image yourself first of all in Malkuth; intone Adonai Melek and give this meditation:

"Oh Thou, Who art the King! The more I change my point of view, the more beautiful Thy robes appear to me."

Next visualize yourself in Yesod; intone Shaddai El Chai and give this meditation:

"Through knowledge of Thy powers I am being prepared to act as an instrument for the One and Only Self."

Now visualize yourself in Hod; intone Elohim Tzabaoth and give this meditation:

"Through Thy instructions I am learning to still the restless mind that it may mirror Higher Truth."

Image yourself now in Netzach; intone Yod Heh Vav Heh Tzabaoth and give this meditation:

"In Thy sphere I have found the love that transforms lesser desire into spiritual aspiration."

Prepare now to enter the three Paths that lead toward Tiphareth.

Starting in Hod ascend into the Path of Ayin; intone Ayin on the note A and give this meditation:

"In this Path I face the tests that bring renewal to the mind."

Return briefly to Hod.

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Next from the sphere of Yesod ascend into the blue aura of Samekh. Intone Samekh on the note G# and give this meditation:

"In this Path I face the tests bestowed on me by the Presence within my heart."

Return briefly to Yesod.

From Netzach ascend into the blue-green Path of Nun; intone Nun on the note G and give this meditation:

Return briefly to Netzach.

Now visualize yourself back in Malkuth. The energies we have invoked through our work must now be directed outward. From the Tav center of the Cube of Space pour out this concentrated Light that is love in all directions. Send love to the east, the west, the north, the south; then to the above and the below!

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-two

(from the transcripts of class lectures by Ann Davies)

All our work in the four Grades of the First Order has been concerned with acquiring a deeper understanding of the personality nature so that we can begin getting the various elements of that nature into right relationship to each other and to the Divinity within. We have, furthermore, gone part way up the three Paths that lead into Tiphareth. This places us in the symbolic Portal which is the link between the First and Second Orders.

At this point we pause for awhile to assimilate what we have thus far learned and accomplished. Attainment to the Portal represents a level of unfoldment where you are able to make a dedication to service with a sincerity and a meaningfulness never before possible. What we will be dedicating is the totality of our seemingly personal qualities and attributes to the service of the One Ego of all humanity.

As mentioned in an earlier lesson, Portal is really an extension of Philosophus, the Grade wherein we worked to synthesize all we had thus far learned into an integrated philosophy of life. The dedication of Portal takes synthesis a step further since it is an enlightened realization of possibilities you are now able to grasp because of all you have unfolded in the First Order Grades.

Before anyone can truly enter Tiphareth as a Lesser Adept he must be consciously guided by the Higher Self. Entrance into the Fifth Kingdom is not a right of accomplishment or of accumulated knowledge alone — it is a gift from above. That is why it is always referred to as the Grace of God. The quality and sincerity of your dedication reflects to Those Who Know the measure of that Grace inflowing and the nearness of your moment of full liberation.

In the last lesson the Pentagram, or five-pointed star with single point ascending, was mentioned as a symbol of the dominion of Spirit over the vehicles of personality. It is the establishment of what is represented by the Pentagram that we want to bring about in our personality complex. The dedication of Portal is directed toward that goal.

On the Tree of Life the personality Sephiroth consist of Malkuth, Yesod, Hod and Netzach. They correlate with the four Grades of our First Order: Zelator 1-10; Theoricus 2-9; Practicus 3-8; and Philosophus 4-7. You have come to associate these Grades with the four elements, namely: Zelator, earth; Theoricus, air; Practicus, water; Philosophus, fire. In Keys 10 and 21 the four Creatures corresponding to the four fixed signs of the elemental triplicities are shown in proper position in relation to the four lower points of the Pentagram. (See the Diagram accompanying this lesson.) The point ascending is emblematic of Spirit or the Higher Self. It is attributed to the Quintessence or 5th Essence.

Let's briefly recall some of the things we have learned previously



about the Pentagram. It is one of the most important symbols in all of our work.

Look at the Diagram again. Within the points of the star are placed the Hebrew letters that spell Yeheshuah, הוסי. This is the name revered by our Order as designating the unfolded Higher consciousness in a human personality. It is a name of Jesus formed by inserting the Holy letter Shin between the first two and the last two letters of the Tetragrammaton, הוה, attributed to Chokmah, the Supernal Father. Since Shin is a symbol of the regenerative fire, this is another reference to the ascent of energy which unites the Son to the Father.

Note that the letters of the Tetragrammaton are placed in the points of the elements appropriate to them. Thus Yod is in the fire point; the first Heh in the point for water; Vav in air; and the second Heh is in earth. Shin is placed in the upper point assigned to Spirit. In earlier studies we learned that Shin is representative of the completion of a cycle. The title of the Tarot Key for Shin, Key 20, is Judgement. This relates it to The Judgement Day or the last day of an old way of life. In all of evolution the new is resurrected, like the fabled Phoenix, out of the ashes or 'essence' of that which has been.

This assignment of Shin to the point of Spirit relates it to the birth of the Higher consciousness which marks the completion of the cycle of lives on what has been called the 'wheel of necessity'. In harmony with this we find Key 20 depicting the Resurrection which liberates consciousness from the confines of three-dimensional awareness into the freedom of realized immortality.

The scene in Key 20 portrays the relationships and qualities that make this higher awareness possible. Self-consciousness, depicted by the man, is passively receptive — transparent and quiet. The inner consciousness, depicted by the woman, is actively receptive to intuitions from the Angel which she clothes with appropriate images that are intelligible to the man.

This harmonious relationship — extended and repeated — gradually transforms the whole personality. The transformation gives birth to the regenerated personality represented by the child. He is the offspring of his parents' relationship and the inheritor of the purified essence of all the qualities and experiences developed by them in the cycle of lives that is now drawing to a close.

He is also Yeheshuah! As Shin, the Divine Flame within every human heart, increases in brilliance and strength, you know yourself to be one with Yod Heh Vav Heh, the totality of Divine Being . . . "I and the Father are One".

When this takes place within a personality, that personality shares in the realization that this Union always has been and ever shall be, eternally Truth.

The Pentagram is also associated with Geburah, seat of Egoic Will and sphere of the dynamic Mars. In this relationship it refers to the

realization that all seemingly personal volitions and motivations are really derived from One all-encompassing Will. This realization occurs when you succeed in attuning to that Higher Will and experiencing its power and strength. Such attunement takes consistent practice in denying the personal origin of anything. It requires that you remember, continuously, that what feels like personal volition is really the result of the resistance set up by your bodies so that they act as interceptors for a perfectly free and impersonal force.

As you become conscious of that level of Will you become its agent and participate in transmitting its purpose for the perfection of planet earth. Note that this practice of personal denial is the same one that is necessary to link you to the Ego. In truth, the Will of Geburah and the Ego in Tiphareth are one and the same.

Let's continue our review of the Pentagram. The 8-5-8 relationship is a numerical demonstration of extreme and mean proportion. That is, 5, the lesser section, is to 8, the greater section, as 8 is to 13, the sum of the two sections. Then 8, the greater, is to 13, their sum, as 13 is to 21, the number representing the whole line. As you have heard before, although the number relationship is only approximate, the geometrical division demonstrated by it is exact.

This proportion represents the true place of Generic Humanity in the Cosmic Order — his place in relation to God, the Whole, and in relation to nature, the lesser part. Man is the greater part because he is superior in consciousness to nature. The human kingdom is the instrument or mediator through which God completes His purpose in a manifested universe. As an instrument able to share in cosmic thought and will, man is the means through which God can act upon the body of manifestation.

Potentially, man can know that this is true and when he does know, his value as an 'outpost' of God increases many-fold. As the God within becomes aware of Itself and Its relationship to the Total God, It also begins to actively gain dominion over the lower nature. Then this ideal relationship, demonstrated by the proportions of the Pentagram, is established in the Microcosm. What this means is that when an individualized ego is able to establish a right relationship to God on the one hand and to his elemental nature on the other, that ego becomes actually what he has always been potentially, a conscious mediator for God on earth.

Such a one knows himself to be a fragment of God — an instrument through which that One can complete Its purpose for manifesting. This true identification takes place as the Spirit within, represented by Shin, takes its rightful place as ruler over the cross of personality. As Divinity, the greater part, assumes conscious control over the personality vehicles, the lesser part, the individuality knows its rightful place as mediator for God, the Whole.

Thus it is by completion of the Microcosm — the 'universe in little'—that the order thereby established enables an individual to consciously share in the completion of the Macrocosm as a liberated Adept.

The Pentagram is a symbol of that unfoldment, and the dedication we are making now, as we stand in the Portal before the Inner Door, represents our eager desire to establish the dominion of Spirit over our elemental nature.

As the personality vehicles come into perfect balance by <u>actual</u> dedication — which is brought about by consciously working to purify all of their activities of error — they become the Cross of Service surmounted by the Quintessence of Spirit. Yeheshuah is the name which expresses this unfoldment in an incarnate human personality. Thus it is the name of Jesus of Nazareth who exemplified for us, more completely than anyone before Him, this conscious 'Sonship' that is experienced when Spirit surmounts a personality that has been purified and dedicated to service. Thus is the Pentagram of dominion established within you.

As we look toward Tiphareth with eager longing to know the Self, the Pentagram is as a model, an ideal. The whole personality nature must, in all sincerity, be willing to let go of the errors that keep the cross unbalanced. If your aspiration is strong enough and you are willing to sacrifice everything to establish that Pentagram within, then it shall be accomplished. That is what you should contemplate as you make your dedication to Spirit of all that has been revealed to you in the Grades of the First Order.

TECHNIQUE

For this practice, place before you Tarot Key 20, the Pentagram diagram accompanying this lesson, and the Tree of Life. Meditate on the symbols for some time and then begin your visualizations.

Image yourself in Malkuth where, as a Zelator, you learned to look more deeply into the forms of the physical plane. Intone Adonai Melek and give this meditation:

"Oh Thou, Resplendent One! Thy light shines out to me from every form on earth."

Next image yourself in a violet globe for Yesod where, as a Theoricus, you learned about the secret forces of the Astral Plane. Intone Shaddai El Chai and give this meditation:

"Oh Thou, Vital One of God! True knowledge reveals Thy purity which naught can ever defile."

Now image yourself in an orange globe for Hod where, as a Practicus, you gained skill in the formulation of thought. Intone Elohim Tzabaoth and give this meditation:

"Oh Thou, Divine Creative Mind! From Thee flow the waters of thought which perfect the forms of earth."

Visualize yourself in the green globe of Netzach where, as a Philosophus, you learned about the healing and unifying power of love. Intone Yod Heh Vav Heh Tzabaoth and give this meditation:

"Oh Thou, Who art the Hidden Light! Love reveals Thy secret which is a secret of the heart."

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Now visualize yourself on the Middle Pillar with your arms stretched out to Netzach and Hod so that you form a cross. Before you are the three Paths of Ayin, Samekh and Nun which you have traversed part way. Standing thus, intone the Three Divine Names for the Supernals, Eheyeh, Yod Heh Vav Heh, Elohim, and then give this dedication:

"All that has been unfolded in me I dedicate to Thee, Oh Divine Flame within!

Let my actions be worthy of Thee.

Let the responses that rise from below and the thoughts that occupy my mind reflect Thy purity and perfection.

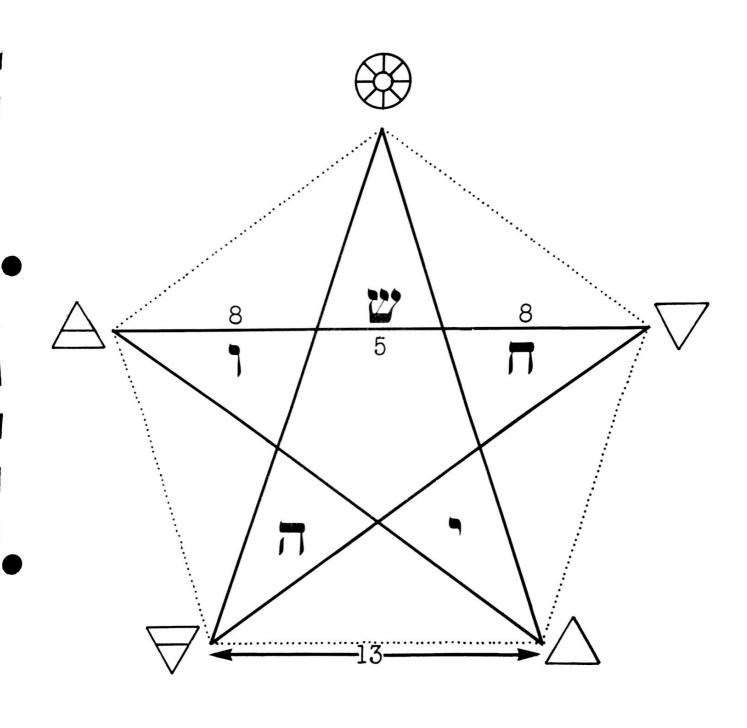
Most of all, let my capacity to <u>feel</u> expand and extend until it reflects Thy all-embracing love."

Now lift up your arms to receive a current of energy from Tiphareth above.

Return to Malkuth briefly and finish with the usual exercises.

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Attached: Chart of Pentagram



PENTAGRAM with Symbols of Four Elements and Quintessence

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-three

(from the transcripts of class lectures by Ann Davies)

Your position in the Grade of Portal is symbolically in Yesod, the Sephirah corresponding to the inner reflective mind. It is a relatively quiet period of deep reflection and assimilation in which you incorporate or build in the knowledge and realizations developed in the First Order Grades. Until this maturing of knowledge into automatic response has taken place the work is not finished. In one sense you can compare Portal to the gestation period which precedes birth. For us it is the birth of the higher consciousness upon the level of personal awareness that we await; the birth that establishes the dominion of Spirit over all the activities of personality.

In the last lesson you became familiar with the Pentagram as a symbol of the unfoldment of this dominion. In Tarot, dominion is expressed by Key 4. The Emperor represents the Higher consciousness as the active ruler of all he surveys. There is a hidden symbol in Key 4 which expresses the truth that outer rule of environment comes only after inner rule of personality has been established. The symbol referred to is the one for Alchemical Sulphur (see middle symbol in diagram enclosed) which is formed by the body of the Emperor. His arms and head make the triangle of Spirit and his crossed legs represent the four-fold personality.

Note that Heh, the Hebrew letter printed on Key 4, is the number 5, linking it to the Pentagram. Also note that it takes five lines to make the Sulphur symbol. In truth, the Sulphur of Alchemy and the Pentagram are two ways of expressing the same rulership.

By considering the Sulphur symbol and its place 'in the middle' as an Alchemical Principle, we can learn more about how the requirements of this preparation period of Portal can best be fulfilled.

In Alchemy, Sulphur is one of the three Principles consisting of Mercury, Sulphur and Salt. (See diagram again.) They closely parallel the Yoga doctrine of the three Gunas or qualities that are said to be present in all things. Sattva Guna relates to Mercury; Rajas Guna to Sulphur; and Tamas Guna to Salt. Sattva and Mercury correlate with the quality of illumination and wisdom. This 'Mercury of the Sages' should be distinguished from the Mercury of Hod and Key I which are more expressive of self-consciousness. The Principle called Mercury correlates with Superconsciousness and with Kether as the source behind all expressions of consciousness on the lower, more focused, planes. Colorwise, Alchemical Mercury is yellow, indicating a relationship to Tiphareth where it expresses as Egoic awareness.

Sulphur is the middle principle of the three. This links it to man as the mediator for God in the Universal scheme. Here is another indication of its relationship to the Pentagram. To it are attributed the qualities of action, growth and increase. Sulphur corresponds to self-consciousness since it is the level that actively grows and evolves. Among the Supernals,

Sulphur is attributed to Chokmah, source of all livingness and action. Its red color indicates that in the Egoic Triad it is represented by Geburah, seat of volition and sphere of the activity of Mars.

Salt, the third Principle, corresponds to the quality of inertia and preservation. Thus it is attributed to subconsciousness. Among the Supernals its source is Binah, the finitizing, concretizing Sephirah. In the Egoic Triad its blue color indicates a relationship to Chesed, seat of memory, measurement and supply.

Look again at the diagram! The Sulphur symbol consists of a triangle and a cross. It is another emblem of perfected man; of man consciously under the dominion of the Higher Self. The means whereby this perfection can be unfolded is symbolized by the ideal relationship that should be established between the three Principles.

Sulphur, corresponding to self-consciousness, is said by Alchemists to operate in two directions — upward toward Mercury and downward toward Salt. It has an affinity for both since it is really a mixture or offspring of the union of the other two. Because Generic Humanity is now in the evolutionary cycle of Return to Its Spiritual Source its true food is Mercury. Natural man, however, feeds more on Salt than on Mercury.

Alchemists express it in the following manner: The true food of Sulphur — that which enables it to mature — is Mercury. The more Mercury it swallows, the more mature it becomes and the more adequately is its appetite for Salt kept under due control. Since Mercury corresponds to Kether and Yekhidah we can gather from this that it is through more and more realization and awareness of the Indivisible One that the personality level becomes mature. In practice we accomplish this by reaching for that Higher Light and remembering Its continuous availability to help us raise the quality of everything we do and say and think.

Alchemists go on to say that all the conflicts and unbridled passions suffered by man are caused by the undue appetite of Sulphur for Salt. Since Salt is related to concretion and inertia the idea conveyed is that of too much preoccupation with forms and with the demands of the outer physical senses.

In order to bring the three Principles into right relationship within your personality all forms and sensations must be understood for what they are. Our destiny is to act as mediators for God on Earth. To fulfill this high estate we must turn Sulphur — our conscious attention — more and more toward Mercury — superconsciousness — for guidance. That guidance shows us how to control and direct the Salt aspect — subconsciousness — so that its preserving quality will hold higher wisdom in forms.

For you, the gradual incorporation of superconscious energies into your vehicles of personality prepares the way for the dominion of the Higher Self over the lower nature. Sulphur and the Emperor represent this unfoldment in a human being. Since Sulphur is 'in the middle' the accomplishment is shown to be brought about by conscious transparency... conscious mediatorship for a higher power. It is the result of willingly

and deliberately acting as a quiet channel through which superconscious energies can be transmitted to levels below.

We act as such a channel by learning how to give <u>some kind of form</u> to spiritually received insights. The influence and multiplication of such forms in the collective human consciousness strengthens its higher impulses and eventually will set it free from slavery to delusion.

The Emperor sitting on the cube of physical plane phenomena is the obvious ruler of all he surveys. Note that this includes a river, symbol of the hidden forces of the astral plane. The Emperor portrays the matured Sulphur who rules outwardly because he knows himself to be a mediator for God. He has adjusted and purified his vehicles so that superpersonal Will can act through him.

This is accomplished by first using the personal level faculties—reason, analysis and discrimination—as far as they will go. Only after personality development has reached its term can the Sovereign Reason, represented by Key 4, become consciously expressed through a human being. There must be a base of developed individual attributes before anyone is prepared to channel Higher Reason in ways that will make a difference on this plane of name and form.

Mars rules in Key 4 and the Emperor himself has a distinctly martial appearance. The dominion he portrays results from destruction of old patterns followed by the reproduction of new ones. Both destruction and reproduction necessitate an accelerated influx of Mars energy. That is what matures Sulphur and completes the physiological structures of a liberated Adept. This accelerated influx of Mars energy is safe only when right knowledge is present and sufficient purification has taken place.

Specifically, right knowledge and purification allude to the clearing away of false responses to sex and reproduction. There must be a tremendous transformation of attitude! To understand sex and hold it in true reverence first of all requires a highly developed love nature. Without deep compassion and a capacity for selfless love, transformation cannot be complete. Furthermore, in order to purify our responses to sex the whole problem of destructive and debased human behavior must be viewed in a larger perspective.

On this plane and in this cycle there are manifold evils definitely in need of destruction. Before that can be satisfactorily accomplished, the underlying cause must be rightly identified. Everything that occurs on this plane is tinged and influenced by the formative power of human consciousness. The distorted and pain-bringing forms that the sex drive takes are the result of past and present misuse of creative energy toward selfish gratification of the physical senses.

You and I are in a position to know that all such are projected into the Formative World by human imagery and that what has been formed in ignorance and perpetrated by repetition can be destroyed by enlightened understanding. None of these transgressions touch the essential purity of the Real Man. They are patterns in the sheaths and therefore are subject to purification and transformation. That is the whole purpose of all our endeavors.

Our work as servants of the Light is to continuously remember that the motive power behind all volitions, no matter how depraved some urges or drives may seem to be, is the One Will. Seek always to penetrate through the form of an expression to its essence. From the insight you receive by this practice you will begin to perceive the indwelling, living force — absolutely pure and undefiled!

The Sulphur symbol, then, represents Man. The <u>mature Sulphur</u> of the Emperor is emblematic of conscious dominion whereby the three Alchemical Principles are brought into right proportion. As a symbol associated with the Grade of Portal the 3 surmounting the 4 suggests the 3 Paths of Ayin, Samekh and Nun surmounting the 4 Sephiroth of the First Order Grades.

Recall that these three Paths represent three facets of a single Way to Union with the Ego. They also represent the intensive tests and trials whereby that Ego tempers and strengthens promising aspirants for conscious mediatorship.

The tests of these three Paths have a correspondence to the three Sephiroth of the Egoic Triad — Tiphareth, Geburah and Chesed. In this relationship, the Path of Ayin should be seen as an extension from Chesed through the line of force which links the 4th Sephirah to the 8th through Tiphareth. Recall that the tests of the Path of Ayin have to do with liberation from the delusion of outer appearances. This is accomplished by right measurement and deeper remembrance, both associated with Chesed.

The Path of Samekh extends directly from Tiphareth and links it to Yesod. The tests of Samekh are concerned primarily with destroying the false sense of personal separateness and its consequent selfishness. Since Tiphareth represents the consciousness of being one with all humanity, the tests of Samekh prepare for that experience by exposing the vestiges of personal pride and prejudice that keep us from union with the Ego.

The Path of Nun should be seen as an extension of Geburah. This is emphasized by the prominence of Mars in both the Path and the Sephirah. The utter destruction of the personal sense of will, related to the Path of Nun, is a preparation for receiving and transmitting the Egoic level will which emanates from Geburah. Until the false will is destroyed the true one cannot get through.

In the next lesson we are going to apply the tests and trials of the three Paths just mentioned to the personality Sephiroth — Netzach, Hod, Yesod and Malkuth. By applying these tests of the Egoic Triad to the four aspects of personality we should gain yet more insight into the means whereby such perfect balance and harmony can be established between them that they become the cross of service surmounted by the Triad of Egoic dominion.

TECHNIQUE

For this Technique place before you the Tree of Life, the diagram accompanying this lesson and Tarot Key 4. Meditate on these symbols for a few moments before proceeding.

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Visualize yourself, as always, in Malkuth where all our work begins and ends. Intone the Divine Name Adonai Melek and give this meditation:

"Thou art the Divine One! In Thy realm Spirit becomes manifest in form."

Ascend to Yesod, the sphere corresponding to the inner receptive consciousness. It is here we work to clear subconsciousness of the impurities that hinder receptivity to Tiphareth above. Now stretch out your arms to embrace Netzach and Hod so that you symbolically form the cross that is to be purified and dedicated to serve the Ego. Intone the three Divine Names attributed to the Supernals, Eheyeh, Yod Heh Vav Heh, Elohim.

Now, holding this position, proceed to intone the Divine Name for Hod, Elohim Tzabaoth, and give this meditation:

"From the sphere of Hod I enter the Path of Ayin to face that within me which is still a slave to appearance."

Next intone the Divine Name for Yesod, Shaddai El Chai, and give this meditation:

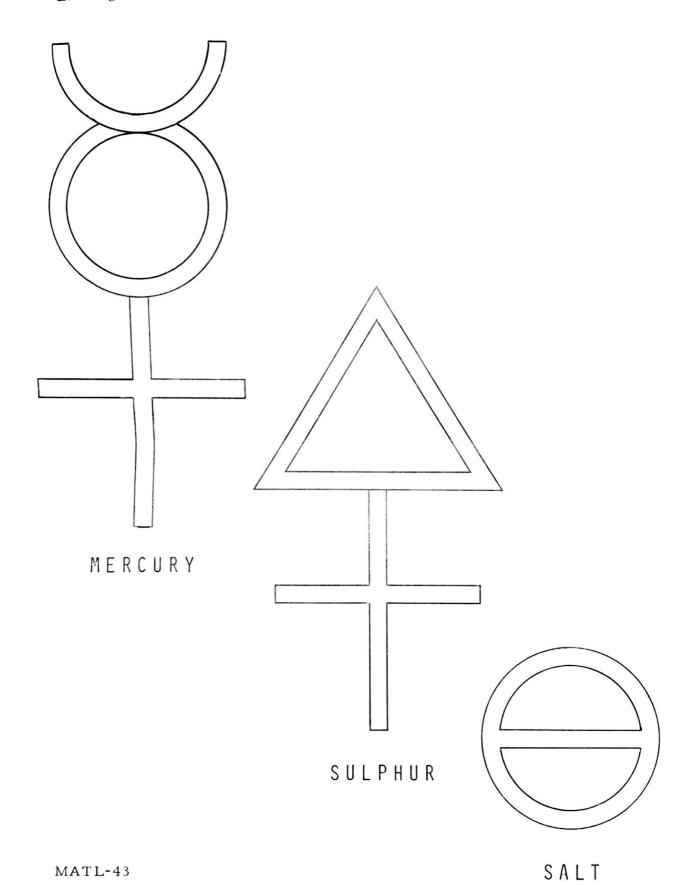
"From the sphere of Yesod I enter the Path of Samekh to face that within me which is still deluded into acting as if I were a separate being."

Next intone the Divine Name for Netzach, Yod Heh Vav Heh Tzabaoth, and give this meditation:

"From the sphere of Netzach I enter the Path of Nun to face all within my personal sphere that must die before I can be reborn."

As usual, return to Malkuth and intone Adonai Melek once again. Finish with the usual exercises. ##

Builders of the Adytum 5105 N. Figueroa St. Los Angeles, Ca. 90042



MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

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Lesson Forty-four

(from the transcripts of class lectures by Ann Davies)

Entrance into the Second Order of our Fraternity is a symbolical attainment of complete liberation and Adeptship. It is preceded by Portal, where the most intense and concentrated work on personality takes place. The stringent tests and trials of Portal are intended to steel and strengthen the aspirant for higher work. As noted in the last lesson, ascent into the Paths of Ayin, Samekh and Nun represent these tests. The Path of Ayin carries the influence of Chesed, assigned to the element of water and the color blue, into Hod, another Sephirah of water but in the complementary color orange. Similarly, the Path of Samekh carries the air of Tiphareth (yellow) into the air of Yesod (violet) while the Path of Nun carries the fire of Geburah (red) into the fire of Netzach (green).

These three Paths, then, represent emanations from the Egoic Triad designed to hasten the purification and equilibration of the four-fold personality. Both the Pentagram with its single point upright and the Sulphur symbol showing a triangle surmounting a cross are symbolical of this three-fold testing by the Higher Self of the four-fold personality. Since personality is represented on the Tree of Life by the Sephiroth from Netzach to Malkuth and by the four Grades of our First Order, the three Paths of Portal should be applied to test our progress in the four Grades.

Recall that in our Portal visualizations we symbolically stand in Yesod, aspiring toward Tiphareth. So far we have entered the three Paths which lead into Tiphareth but have not yet been permitted to go all the way. What you learned in those Paths about the purification and transformation of personality has to become habitual; it has to become stabilized in Yesod. Thus you should see a new significance in the idea that we ascend only part way up these Paths and then return to Yesod in our visualization work. Yesod is the plane of mobile forces and changing patterns. It is here that transformations — changes in form — are to be effected.

Each of us is a unique and complex personality with just as unique and complex imbalances and 'blind spots' in our unfoldment. The tests have to be related by you specifically to your particular requirements. Although you have been told truly that the Great Work is carried out by the Higher Self, it has to be consciously realized by the personality. The more you reach for higher guidance the more clearly will you begin to see the personality hindrances and see also how they can best be transmuted and equilibrated.

This work, it should be noted, is associated with the most advanced Grade of personality unfoldment. Because of all you have accomplished thus far you are prepared to withstand these stringent tests and to begin utilizing and building in the accelerated spiritual energies now available to you.

Basically these tests are concerned with intensifying your ability to discriminate in a higher, more finely wrought sense. By applying them to all four aspects of personality you should begin to detect where you are

still acting in ignorance and self-delusion. You should further be able to acknowledge any such shortcomings without regret but with an eager willingness for change. It is your eagerness that enables the Higher Self to reveal those deep-rooted patterns of error that the personal level cannot detect by itself. When the underneath cause is perceived then you must act and continue to act! The method has been given to you many times! You rid yourself of unwanted tendencies and habits — whether they be mental, emotional or physical — by repeatedly introducing an opposite pattern until the required balance has been achieved.

All is the work of the Angel or Ego of Key 14 who appears as the Devil of enslavement in Key 15 and the Skeleton of Death in Key 13. We now want to apply these tests to the mental-emotional activities of Netzach-Hod; to the patterns of Yesod; and to the forms of Malkuth. Remember always that the tests are gifts of the Higher Self; gifts devised to bring increasing refinement to your personal vehicles so that they can act as interceptors and transmitters of superconscious energies to the physical plane.

Let's pause to review the four aspects of personality we are presently concerned with: (1) The emotional-desire nature of Netzach which we worked to dedicate and purify in the Grade of Philosophus. (2) The intellectual reasoning and discriminating faculties attributed to Hod which were our chief concern in the Grade of Practicus. These two are attributed to the mental body and the plane of the concrete mind. (3) The automatic consciousness or habit mind assigned to Yesod which we dealt with in the Grade of Theoricus. This level is associated with the astral body. (4) The outer sense organs and the phenomenal world attributed to Malkuth, which we worked to gain a better understanding of in the Grade of Zelator. To Malkuth is assigned Guph, the physical body.

By relating the tests of the Paths of Portal to each of these areas of personal expression we should begin to see just where we are still acting in ignorance and delusion. Let's begin with the sphere of desire in Netzach. As a Philosophus we synthesized knowledge gained in the earlier Grades into a realization that the essential MAN is noble, spiritual and pure. It is that true nature that all our work is designed to unveil.

Through the application of the tests of Ayin, Samekh and Nun to the desire nature we should begin to see more clearly than ever before where we personally are most in need of attention. Ayin, the Path of Renewal, is concerned with helping us develop a more penetrating vision so that we see behind surface appearances. Its tests admonish us to be more careful in considering the relative importance of worldly possessions and pleasures. If you keep in mind the transitoriness of all physical forms it will help alter the focus of desire away from material concerns and toward that higher aspiration which unfolds the capacity for all-embracing love. As the desire force that flows through you is liberated from wasting itself on all those temporary things, you will find yourself becoming more and more able to perceive that inner essence which is identical in every form on earth.

In the Path of Samekh we were concerned with liberating ourselves from the many errors that keep us acting as if we were really separate beings. Applied to the desire nature it should help you develop more vigible to r willelf to

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lance and alertness. Even spiritual aspiration can be tainted by separation. It will express as a desire to be appreciated and considered highly evolved by others. Advanced aspirants are particularly susceptible to this spiritual pride which stands as a major hindrance unless realized and cleared away.

The Path of Nun is the Imaginative Intelligence. Its tests applied to Netzach should help you to realize that control of desire means control of imagination. If you watch the image-making faculty and keep it from wavering very far or for very long off images concerned with your spiritual aspirations, you will find that the rising up of unwanted images and unworthy desires will begin to fade away.

The area of personal expression we worked with in the Grade of Practicus was that of intellect. In that Grade our goal was to begin utilizing the faculties of reason, analysis and discrimination in ways that aid spiritual enlightenment instead of warring against it. In applying the test of Ayin to this sphere you should look for that proof-seeking skepticism that binds us to earth. It stems from an undue dependence on outer appearances and on those arbitrary physical boundaries such as material scientists place around themselves. Through careful attention to the same outer appearances we will begin seeing through to their non-physical essence. Then, freed from these self-imposed limitations, the same faculties of reason and logic become the means whereby Truth from a higher source can be grasped and remembered by the brain consciousness on this plane.

In the Path of Samekh we learned the importance of distinguishing the Eternal Self from the transitory personality. Applied to the intellect it should help us to unfold that higher use of discrimination that keeps intellect from obstructing the conscious realization of the Unity of Being. Intellect in itself is separative! Its over-glorification leads to intellectual pride and a materialistic focus. It usually shows itself as a need to display superior intelligence or as that prideful self-reliance that is the result of false identification with the personal level of mind.

The test of Nun applied to Hod should help alert you to ideas you express that betray a fear of death and a consequent disbelief in immortality. You destroy an unwanted habit of mind by becoming aware that it exists and then repeatedly counteracting it with an opposing idea. Whenever you find your thoughts gravitating toward such fears for yourself or for loved ones, call to mind the abundance of evidence and the actual logic of the truth that the Real Self cannot die.

Now let's subject the Yesod level to the three-fold tests of the Ego. The Path of Ayin admonishes us to be alert if we are to clear the automatic consciousness from acting after those most ancient insecurities that keep us enslaved to worry and anxiety about material supply. We know we are subject to experiencing the feelings of others in the collective consciousness, and even more so as we become increasingly sensitive through occult work. Whenever such feelings seem to close in on you, quickly reject them as alien; as major hindrances to spiritual receptivity. Call to mind the true source of abundance and the inexhaustibility of needful supply.

The trials of Samekh applied to Yesod should expose those unworthy

responses, such as prejudice, criticism of and impatience with others, that are certainly separative in nature. Often we find ourselves upset and even hostile when others find imperfections in us and yet we seem to feel we have the right to be critical of their shortcomings. All such responses are vestiges of past error that must be eliminated before the clear light of Tiphareth can reflect itself in the Sphere of Yesod.

The Path of Nun has a strong relationship to Yesod. Both are associated with the reproductive energy. All that you have learned about the sacredness of sex and its relationships to creativity on all planes has to become repeatedly impressed in subconsciousness — by remembering it in all things associated with sex — until your every response shows freedom from the influence of those ancient misconceptions and distortions that desecrate the creative energy of God.

The tests of Ayin applied to Malkuth should help you to perceive past delusions working themselves out in the situations you are now living through. For instance, over-concern in the past for material success as this world judges it may be working out in the present as heavy responsibilities and problems that force you to give more attention to business and money concerns than you now want to give. It is important to realize, even as you yearn to be free for spiritual endeavors, that acceptance of the present situation is part of the work of unfoldment. Even the most seemingly material concerns can become a place to practice our spiritual concepts. It is this quality of attitude that assures you of future liberation from all those things that you no longer desire.

The Path of Samekh applied to your present situation in Malkuth can show you the working out of past separative concerns. You may find yourself with friends whose values are alien to yours and with social obligations that you no longer enjoy. If you look back carefully you will realize that they are the working out of past desires to be admired and accepted in the ways most people consider important. Once you see the connection you will also see that many of these seeming obligations are not valid anymore. Then you can proceed to attract new associations more in harmony with your present aspirations and concerns.

The Path of Nun applied to Malkuth can show you the working out of past delusions, false expectations and misconceptions related to romance and sex. In this area there is much need for careful, honest consideration. If you are willing to look as objectively as possible you will perceive the connection between present and past painful sex relationship problems and the ignorant misconceptions about reproduction in the collective consciousness that you are still responding to in some degree or other. All such have to be replaced with that true reverence toward the sacred energy of God; that reverence that knows it to be essentially one with Unity and Love.

Remember the application has to be yours in all that has been outlined in this lesson. We have given you but an outline, a guidepost. It is you who must apply the standards and work to remove the obstacles that keep you from union with the Ego in Tiphareth. In truth it is the Higher Self Who does the work, but from the level of personality it takes seemingly persistent and continuous effort.

You stand at the Portal, and though the work outlined in these lessons cannot be accomplished overnight, its symbolical completion is what parts the veil to reveal the Real Self, the Christ within the heart.

TECHNIQUE

For this technique place before you the diagrams of the Tree of Life, the Pentagram and the three Alchemical symbols. Meditate on them for a few minutes before proceeding.

Visualize yourself in a violet orb for Yesod as the sphere where necessary transformations become habitual through repetition. Now, within this large violet sphere we will visualize to balance the four aspects of personality. Remember in this connection that every Sephirah contains an entire Tree. (See Diagram accompanying Lesson 17.) You stand in the form of a cross! Your feet are well grounded in Malkuth, your body is centered in Yesod, your arms are stretched out to Hod and Netzach. Your head is in Tiphareth to represent that which you are striving toward. At this point intone the three Divine Names for the Supernals, Eheyeh, Yod Heh Vav Heh, Elohim.

Now put your attention on the four-colored sphere of Malkuth; intone Adonai Melek and give this meditation:

"Oh Thou, Ruler of the field of experience! For those with eyes to see, day to day existence becomes the Path to liberation."

Next put your attention on the violet sphere of Yesod; intone Shaddai El Chai and give this meditation:

"Oh Thou, Ruler of the hidden forces within! Knowledge of Thee prepares the way for Union with the King."

Continue by putting your attention on the orange sphere of Hod; intone Elohim Tzabaoth and give this meditation:

"Oh Thou, Divinity of Mind! From Thee I learn to still the restless waters of thought, into a quiet pool that reflects Thy Wisdom to me."

Put your attention next on the sphere of Netzach; intone Yod Heh Vav Heh Tzabaoth and give this meditation:

"Oh Thou, Divinity of Love! From Thee I learn to look into the hearts of others, with an understanding that transmits Thy healing, purifying love."

Having dedicated yourself to service within the larger sphere of Yesod, look upward from that sphere along the Path of Samekh toward Tiphareth. In your visualization see a brilliant yellow orb for Tiphareth appearing like the Sun coming out from behind a mist. Intone Yeheshuah and give this meditation:

"I remember Thee, Oh Christ within! Many times have I glimpsed Thee in my long travels; many times have you guided me and sent me Thy love. It is the clearness that is increasing as I yearn upward to Thee. Thou art Beauty! Thou art Love! Thou along art the Way and the Goal and the Light!"

From Yesod return now to the sphere of Malkuth; intone Adonai Melek once again and say:

"This love and light Thou givest me I send onward and outward to help illumine all Thy kingdoms of earth."

Finish with the usual exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-five

(from the transcripts of class lectures by Ann Davies)

In the symbolism of our Order one who reaches Tiphareth enters the first Grade of Adeptship and becomes a Lesser Adept. Like all evolutionary unfoldment adeptship has many gradations but, on whatever arc it is experienced, it marks a point of illuminating awareness of the Higher Self. One has—even if only for a moment—experienced a distinction between the I AM at the center and the bodies through which that I AM is expressing in the manifest worlds.

Ideas of distinction and discernment are attributed to Tiphareth even though it is related to Union with the One Ego. Its yellow color correlates with Mercury and discrimination; its Path name is Mediating Intelligence which suggests a certain distinguishing of one thing from another. It is this ability to distinguish the 'I' from its instruments that enables you to shift your identification away from those instruments and look upon their activities with an objectivity that permits the Real Self to gain control.

What we want to accomplish is the continuous <u>submission</u> of all personal acts to the rule of the Higher Self. We want the personality to express the qualities of the Ego in every moment of our daily life. Because the Ego is One in all humanity, the freer Its expression through you, the more compassionate and helpful you will become to all other human beings and creatures. This is the essence of the <u>fact</u> of the Brotherhood of Man. It is the central theme told by all true religions and philosophies. It is behind the stories of all the Saviour-gods. To Tiphareth is attributed Adam Melek, Man, the King! Shemesh, the Sun or Solar Self! Messiah, the Christ or Saviour! These names are paralleled in other philosophies. In Hinduism the same Self is Krishna. In the Egyptian Mysteries it is Osiris, slain and risen.

For us there is another important name attributed to Tiphareth. It is Yeheshuah, המשהי, signifying a human being who has been through the disciplines and built in the controls that permit superconscious energies to enter the field of personal endeavor. Yeheshuah is a human personality in whom the Higher Consciousness has unfolded; in whom the flame of Shin has blazed forth. This, in essence, describes the purpose of all initiatory systems.

At this point we can benefit by examining more closely two Manifestos published in the seventeenth century. The first was called the Fama Fraternitatis and it was followed two years later by a sequel called the Confessio Fraternitatis. These two pamphlets contain a resume of the philosophy and methods practiced by the Adepts of the Western Occult Tradition. They have much significance in relation to the Grade of Lesser Adept.

Throughout your years as a Builder of the Adytum quotations from these writings have been given to you. What follows is a condensed version of the story of the founding of the Inner Order. In actuality it is the story of Initiation; of the unfoldment of the True Self which is within, behind and

above human personality. Keep in mind as you read it that it is not the history of an actual man who founded an obscure secret society. In allegorical form it depicts the glorious possibilities within all of us and the orderly, step by step system of progressions by which those possibilities become manifest. It outlines a process whereby you can enter into conscious awareness of the fact that you do truly belong to that body of initiated men and women who make up the Third Order of our Fraternity.

The Story of the Founder, Brother C.R.C.

"In the year 1378 our Brother and Father C.R., chief and original of our Fraternity, was born in Germany. In the fifth year of his age he was placed in a cloister where he learned both Greek and Latin. Still in his growing years and upon his earnest desire and request he became associated with a Brother P.A.L. who had determined to make a pilgrimage to Jerusalem.

Although Brother P.A.L. died at Cyprus, our Brother C.R. did not return but went on to Damascus on his way to Jerusalem. But because of the feebleness of his body he remained a year in Damascus and obtained there much favor with the Turks by reason of his skill in physics. In the meantime he learned of a Temple of wise men in Dam-Car in Arabia. Because of the rumors of the wonders wrought there he abandoned his pilgrimage to Jerusalem and made a bargain with the Arabians for a certain sum of money to carry him to Dam-Car.

The wise men received him as one whom they had long expected; they called him by name and showed him secrets out of his cloister. There he learned Arabic, so that the year following he translated the Book M (LIBER MUNDI, the Book of the World) into good Latin. Here he also learned medicine and mathematics.

After three years he departed Dam-Car and went to Egypt, where he remained not long, but only took better notice there of the plants and creatures.

Then he sailed over the Mediterranean Sea to the city of Fez where there was a college to which the Arabians had directed him. At Fez he did get acquainted with the Elementary Inhabitants who revealed unto him many of their secrets. Of those at Fez he confessed that their magic was not altogether pure and also that their Qabalah was altered by their religion. Notwithstanding this, he knew how to make good use of the same and found better grounds for his faith.

After two years Brother C.R. departed Fez and sailed into Spain, hoping that the learned of Europe would highly rejoice with him and begin to reform the errors in their studies. But it was to them a laughing matter and being a new thing unto them they feared that their reputation would be lessened if they should now again begin to learn and acknowledge their many years' errors to which they were accustomed and whereby they had gained them enough. In like manner was he rejected by other nations. So, after many painful, fruitless travels our Brother C.R. returned to Germany. There he built a fitting habitation in which he ruminated upon his voyage and philosophy and reduced them together to a true memorial. In this house he spent a great part of his time in mathematics and made many fine instruments.

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After five years he again wished for reformation of philosophy and he undertook to attempt it. To that end he called out of his first cloister to help him three of his brethren: Brother G.V.; Brother I.A.; Brother I.O. After this manner began the Fraternity; first by four persons only. By them was made the Magical Language and writing. They also made the first part of Book M. Later they decided to receive others into their Fraternity. To this end were chosen Brother R.C. (the nephew of the founder); Brother B., a skillful painter; Brother G.G.; and Brother P.D., their secretary.

These eight completed the foundation of the Order. When they were sufficiently instructed and able to discourse on the secret philosophy they separated themselves into several countries. Their agreement was this:

(1) That none of them should profess any other thing than to cure the sick, and that gratis.

(2) None of them or their posterity should be required to wear one certain kind of clothing, but would follow the custom of the country they might visit in their travels.

(3) That every year upon the day C., they should meet together at the House of Sanctum Spiritus or write the cause of absence.

(4) Every Brother (or Sister, for both sexes were to be admitted equally) should look about for a worthy person who, after his decease, might succeed him.

(5) The word R.C. should be their seal, mark and character.

(6) The Fraternity should remain secret one hundred years."

The Story of the Finding of the Vault

"In 1603 Brother N.N. became the head of the Inner Circle of the Order. A year later he thought to alter something of his building to make it more fit. In the renewing process he came upon the Memorial Table cast in brass that contained the names of the early Brethren with some few other things. This he decided to transfer to a more fitting vault. In this Table stuck a great nail, so that when it was with force withdrawn, it took with it a big stone out of the thin wall of the hidden door upon which was written in great letters:

POST CXX ANNOS PATEBO (After 120 years I will return),

with the year of the Lord under it 1484. Therefore they gave God thanks and let it remain unopened that night because they wished to consult their Rota. The morning following they opened the door and there appeared a vault of seven sides and seven corners, every side five by eight. In the midst, instead of a tombstone was a round altar with a plate of brass, engraven with these words:

A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci (I have made this sepulchre a single compendium of the universe).

Also written round the first circle or brim were the words:

Jesus mihi omnia (Jesus is all things to me).

In the middle were four figures enclosed in circles around which were written these words:

- (1) Nequaquam Vacuum (Nowhere a vacuum).
- (2) Legis Jugum (The yoke of the law).
- (3) Libertas Evangelii (The liberty of the Gospels).
- (4) Dei Gloria Intacta (The untouchable glory of God).

. . . Now as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar and lifted up a strong plate of brass and found a fair and worthy body, whole and unconsumed. In his hand he held a parchment called T, which next to the Bible is our greatest treasure."

Before we subject this story to analysis let's examine some of the declarations of the Adepts who wrote these Manifestoes to show that they themselves declare the Qabalistic method to be the means whereby the mysteries of Initiation are revealed.

The Philosophy Condensed from the Fama and Confessio Fraternitatis

"The purpose of our Fraternity is the reformation of philosophy and the reduction of the arts to perfection so that man might understand his own nobleness and worth and why he is called the Microcosmus and how far his power extendeth into nature . . . Our philosophy is not a new invention, but as Adam after his fall hath received it and as Moses and Solomon had it also it ought to be not much doubted . . . (It is that) wherein Plato, Aristotle, Pythagorus and others did hit the mark; wherein Enoch, Abraham, Moses, David and Solomon did excel, but especially that wherein the wonderful book, the Bible, agreeth."

The Objects of the Order as Explained in the Fama and Confessio

"We hold that the meditations of our Christian Father on all subjects are so great that if all books should perish and all learning be lost, yet posterity will be able to lay a new foundation of sciences, and to erect a new citadel of truth... Were it not sufficient for us to fear neither hunger, poverty, disease nor age? Were it not an excellent thing to live always as if you had lived from the beginning of the world and should live to the end thereof? So to live in one place that neither the people which dwell beyond the Ganges could hide anything or those which live in Peru might be able to keep secret their counsel from thee? So to read in one only book as to discern, understand and remember whatsoever is in all other books... So to sing and play that instead of stony rocks you could draw pearls; instead of wild beasts, spirits; instead of Pluto, you could soften the mighty princes of the world?"

Conditions of Entrance into the Fraternity

"A thousand times the unworthy may clamor; a thousand times present themselves; yet God hath commanded our ears that they should hear none of them and hath so compassed us about . . . (that) no violence can be done; wherefore now no longer are we beheld by human eyes unless they have received strength borrowed from the eagle. We say for truth that whomsoever shall earnestly and from his heart bear affection unto us it shall be beneficial to him in goods, body and soul; but he that is falsehearted and only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and des-

truction. To the false and imposters and those who seek other things than wisdom, we cannot be betrayed to our hurt. Truly to whom it is permitted to behold, read and thenceforward teach himself those great characters which the Lord God hath inscribed upon the world's mechanism and which he repeats through the mutations of empires, such an one is already ours though as yet unknown to himself."

Such, in brief, were the original declarations of the Fama and Confessio addressed to the erudite of Europe who had been studying the Hebrew Qabalah for more than two centuries. No cultivated man of that day was without some knowledge of it. It was from the Qabalah that Paracelsus derived the ideas embodied in the term Microcosmus in the now familiar meaning that man is the epitome of the universe. Thus the Qabalah is inherent in the entire doctrine. The Qabalah is the only philosophy which answers to the descriptions which the Rosicrucians gave of their doctrine. And since the Fama and Confessio both frankly declare that they are written enigmatically 'so as not to move gross wits' it is evident that there is a hidden meaning behind the letter.

In the next lesson we will subject the story of the founder and the finding of the vault to the Qabalistic and Tarot methods of analysis. Based on earlier writings of the founder of B.O.T.A., Paul Foster Case, this analysis is by no means exhaustive. We will confine ourselves to those points and revelations which will help you to see what it takes to become truly an Adeptus Minor.

TECHNIQUE

The sphere of Tiphareth is the central Sephirah on the Tree of Life and thus the point of equilibrium for the whole Tree. It receives the higher energies from above and administers them to the Sephiroth below. In the visualization we begin in this lesson and will elaborate as we continue, you become the entire Tree of Life.

Begin by backing yourself into the Tree so that the Pillar of Severity is to the right and the Pillar of Mercy to the left. Image the luminous white sphere of Kether as a crown upon your head. It is a crown of white light that begins just above your eyes and extends upward above your head.

The Sephirah Chokmah in this visualization is a pearly, luminescent grey. Image it on the left side of your head, including your left ear and down to your shoulder; in the same position on the right side visualize a black sphere for Binah. Image it as the radiant darkness. Thus the three Supernal Sephiroth are visualized as in the area of your head.

Now visualize the blue sphere of Chesed on the left side, extending from the top of your shoulder and including the upper part of the left arm. It extends outward from the body somewhat. Visualize the red sphere for Geburah in an identical position on the right side.

Now in the area of your heart and chest extending to the diaphragm visualize the yellow sphere of Tiphareth. In the area of the left hip image the green sphere of Netzach. This will encompass the lower left arm and hand as well. The orange sphere of Hod should be visualized as encompassing the identical area on the right side of the body.

The violet sphere for Yesod should begin at the navel and extend downward to take in the lower trunk of the body, including the genitals. Surrounding your feet and ankles and extending somewhat beneath your feet, visualize the four-colored sphere of Malkuth.

For this first practice we will confine ourselves to intoning the Divine Names for the three Supernals and the Sephiroth along the middle pillar of the Tree. Begin by focusing your attention on the crown of white light you wear on your head. Intone Eheyeh three times as you realize your oneness with Yekhidah, the Indivisible I Am.

Next put your attention on the pearly grey sphere of Chokmah. Intone Yod Heh Vav Heh three times and realize this sphere as that from whence Mezlah, the Holy Influence, is ever flowing into manifestation.

Next put your attention on the radiant black sphere of Binah.

Intone Elohim three times. Think of your oneness with Neshamah, the Divine Soul from whence pours a ceaseless stream of love to all the worlds below.

Now with the Divine Triad established shift the focus of your attention to Malkuth wherein you stand. Intone Adonai Melek three times. Meditate for a moment on the idea that Malkuth is in Kether and Kether is in Malkuth, only after another fashion.

Next put your attention on the violet sphere of Yesod. Intone Shaddai El Chai three times. This center is the Pure Intelligence; the sphere where the transformations take place which perfect the Kingdom below.

Now bring your consciousness up to the yellow sphere of Tiphareth encircling as it does your heart. Realize this sphere as that wherein all the energies of the Tree merge in the central point of consciousness. Intone Yeheshuah three times. Feel yourself as one with the Redeemer, the Anointed! Christ is within your heart.

Finish by intoning Amen and then performing the physical exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-six

(from the transcripts of class lectures by Ann Davies)

In this lesson we will analyze the story of Brother C.R. and the finding of the vault as given in Lesson 45. It would be a good idea for you to refer back to that lesson as you proceed with this one.

The birthdate 1378 is Qabalistically significant: 1, Unity; 3, Understanding; 7, Septenary Creative Powers; 8, the number of Dominion, of Hermes and of Christ. The first two digits, 13, the number of אהבה, Unity and Love; the last two digits, 78, the number of אהבה, Mezlah, the Holy influence from Chokmah. The first three digits, 137, קבלה, Qabalah. Combine Qabalah, 137, with the 8 of Hermes and Christ, and you have suggested a system of spiritual unfoldment based on a combination of Qabalistic teachings and Christian Hermeticism.

The founder of the Fraternity is called "Our Brother and Father". This is a mystery term applied throughout Ageless Wisdom to the Christos, the true spiritual Self within.

Note that all names are given in initials only. Their meaning is revealed to us through the Qabalistic system. (Note that in old German, 'C' was used where modern German uses 'K'.) C.R.C. thus is equivalent in Hebrew to Kaph Resh Kaph, 777. C.R. is Kaph Resh, 77, and R.C. is 77. Numerically, then, C.R.C. is 240, the number of 777, kikkar, circle, a symbol of the One Reality; of 17181, first seed; and of 177, ram, higher, lofty. C.R. is 77, kar, lamb, a familiar name for Christ. R.C. is 77, tenderness, implying the compassion and gentleness that are essential in all who aspire to Initiation. KR and RK add to 220 which is the number of 777, becher, 'the elect' or 'the chosen'; and of 7170, tahoor, pure or clear, the Path name of Yesod.

The cloister in which C.R. was placed represents the relatively bound state of human personality prior to the seeking of Initiation. The age of 5 years, as well as the German birth, représent the Indo-Germanic Fifth race now unfolding. It also suggests that mental development is paramount in this initiatory process since mind is called the fifth principle. The knowledge of Greek and Latin learned in the cloister refers to the imperfect development of philosophy (Greek) and exact science (Latin) that are unfolded through human personality prior to the time when Initiation begins.

The allegory says that it was the "earnest desire and request" of C.R. which led to his being associated with Brother P.A.L. and beginning his journey. The first stirring toward Initiation is the seeking of answers to the enigmas of life. This stirring happened at about age 15, suggesting the accelerated awakening of sex energy at puberty and the yearnings for wider vistas and more freedom associated with that age. These have a parallel in the energy utilized and the yearnings for knowledge and freedom that start us on the journey of Initiation.

The initials P.A.L. Qabalistically add to 111, the number of פלא,

pehlah, wonderful, and the letter-name Aleph, אלף. Pehlah is attributed to Kether and to the highest Grade of our Order. To be associated with Brother P. A. L. is to be linked to Yekhidah, the Indivisible One. Aleph is the Life-Breath. It is that Life-Breath inflowing and focused which makes possible the unfoldment of Divinity through a human personality.

Jerusalem, the initial destination, means 'abode of peace'. A longing for contentment and rest from strife is usually behind the search that leads eventually to Initiation. Brother P.A.L. dies at Cyprus. Death correlates with transformation; and Cyprus, if you will recall, with Venus. There is a transformation of the forms into which the Life-Breath flows as creative imagination becomes activated to seek more than peace. Although Brother C.R. continues toward Jerusalem his first impulse is now modified by deeper goals resulting from his changing focus of desire and imagination.

The period spent in Damascus "because of the feebleness of his body" refers to what Alchemy calls the gross work of physical preparation. Here he "gained favor with the Turks". This period of preparation arouses physical and psychical powers which were well developed in the Fourth Race (Turks) but have been temporarily submerged in subconsciousness in the unfoldment of the Fifth Race.

The awakening from latency of certain subconscious powers along with early studies in Damascus altered C.R.'s proposed destination. When we become aware of the marvelous possibilities of human consciousness, it changes a desire for peace into desire for spiritual unfoldment. The actual unfoldment, we realize, requires yet more travels or changes.

At this point Brother C.R. makes a bargain with the Arabians to carry him to the Temple of the Wise Men for a certain sum of money. This refers to a temporary need for Chastity at one stage of Initiation. (Arabia means sterility.) The reason is to conserve energy, to avoid needless dangers and to develop a habit of intelligent self-control. The requirement is temporary, as suggested by "a certain sum of money", and is not imposed for life. The directing of reproductive energy toward awakening inner centers of awareness is also referred to in these writings as "borrowing strength from the eagle".

The Wise Men are actual human beings, the Masters of the Third Order of our Fraternity. They become visible to those who succeed in awakening the inner senses from latency. At first the 'seeing' referred to will come as inspirations and revelations received in meditation. All is gradual, as you well know.

The Temple of the Wise Men is in Dam-Car. In Hebrew this is DI, blood, and ID, lamb. Thus 'blood of the lamb', a name for the Christos. The knowledge and love received by us from the Inner School Adepts becomes more and more intelligible to the personal level of mind as the Christ within gains dominion over the personality. As you liberate the powers of the Christos you gradually come awake on the Egoic level and experience contact with the Masters and Adepts whose consciousness 'resides' on that level.

attributed with ciated Aleph

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At Dam-Car the Wise Men received him as one they had long awaited. As soon as Initiation really begins we discover we are already known by the Inner School. The text declares that Brother C.R. was shown secrets out of his cloister. Recall that cloister has to do with the state of natural man. Initiation brings to light the real significance of seemingly everyday experiences. The secrets concern the recollection of a host of impressions that have been stored and forgotten. This relates to the process of retrospection which shows you the line of cause and effect in your life and also shows you how much progress you have really made.

At Dam-Car, C.R. also perfects himself in the Arabic language. This refers to a deeper insight into the secrets of nature. The translation into Book M refers to the orderly, scientific understanding of those secrets. Inner awareness of that which lies behind all natural phenomena does not run counter to the findings of exoteric scientists, although it does go beyond those findings.

He departed Dam-Car after three years. This makes him nineteen years old. Nineteen is the number of AIA, Eve, Mother Nature. With this awareness of natural forces, correlated with self-conscious logic and reason, he was ready to depart Dam-Car for Egypt. Egypt is the land of darkness and captivity. This sojourn refers to the subjective study of the Life-power's evolution through the plant and animal kingdoms. The psychic powers symbolized by Egypt need to be understood but not investigated overlong. They are what has been called "the darkly splendid world", representing a line of development that is below that of human self-consciousness. These living powers are not evil in themselves, but evil for man to get caught up in or go back to. It is always evil to go back to a lower level of development. But to investigate and understand them is necessary so long as the investigator is linked consciously with the Ego.

Next comes Fez. Here his work is devoted to unfolding awareness and linkage with the Archangelic forces. All contact with the formative angelic hosts of Yetzirah must be through their Spiritual rulers, the Archangels of Briah. These, as we have learned in earlier lessons, are Divine aspects of the One God. All Archangels names end with ha, God. To contact these Beings is to be able to attune to Their qualities and become channels through which Their perfecting work for earth can be carried forward.

Through the Archangels the Adept becomes acquainted with the elementary inhabitants. Herein are the entities at work in the inorganic or mineral modes of life expression. It is in this area that <u>livingness</u> is most thickly veiled. To know this life — linked with the Archangelic level — is to experience the livingness of fire, water, air and earth.

With this experience of the total livingness of all things comes the realization that the errors in science, medicine and philosophy are all attributable to not taking this life into account. Thus C.R. is said to have found the intellectual studies and magical knowledge at Fez incomplete and not pure. Because of his understanding, however, he could make use of the findings of material scientists and of incomplete occult investigators. He had the touchstone, the linkage, through which he was able to separate the dross of error from the gold of truth.

What follows is always true. C.R. attempts to give out his wondrous knowledge and is rebuffed by those not ready to receive it. The need for care in whom we try to communicate occult concepts to is included in this part of the text.

C.R. then returned home and spent five years ruminating on his studies and travels and reducing his experiences to a fitting memorial. Just about five years is required to digest the Initiatory experience sufficiently to build it into the vehicles and make a 'fit and neat habitation'. The fine instruments are your interior organs refined and brought into harmonious accelerated activity. He is said to have spent much of this time in mathematics, because it is from occult arithmetic and geometry that we gain the basic information which makes possible the proper fashioning of these instruments.

The establishment of the Fraternity symbolizes the time when occult knowledge is sufficiently clear in your mind and influential in your personal actions to make it the basis or foundation of a new way of life. The founding took place in his 27th year. Twenty-seven is the number of 71, zak, purity, relating it to Yesod. Subconsciousness has to be transformed before this new way of life is possible. Twenty-seven is also the number of 71, chidah, intricate speech or oracle. One mark of spiritual development is the ability to express superconscious experiences in words that are helpful and inspirational to those seeking light on the Path. Twenty-seven is also the number of 721, bakah, to flow. This word suggests the outpouring of spiritual energy and love. It refers to the real motive behind all initiatory work of the Inner School. Those who teach are moved to compassion by the suffering and errors of the unenlightened. They work without ceasing for the purification and regeneration of the human race.

C.R. is said to have called the three co-founders of the Order out of his first cloister. This refers to the bringing out from latency of types of powers that are always present in human consciousness but can only be called forth to good work when the Higher Self has achieved adequate dominion. The letters of their names reveal the nature of these powers. G.V., 12, gavah, middle, center. This suggests the ability to balance the pairs of opposites and achieve the equilibrium that enables you to perceive from the level of their unity. I.A. is a transposition of 'K, ayee, where? when? This refers to the practice of self-interrogation which enables you to distinguish the Self from your personality. I.O., y?, in Hebrew letters add to 80, the number of Peh and of Yesod. Here we have summarized ideas we worked out before. Practical occult work (symbolized by the founding of the Order) enables you to give superconscious perceptions 'utterance' (Peh). This ability is based on an adequate foundation of right knowledge (Yesod).

The total of all these letters adds to 100, the number of 173, vases; 1172, madown, effort, extension; and of P, Key 18, the Corporeal Intelligence. The idea suggested is that the personal vehicles of an Adept serve as vases into which higher knowledge is poured, incorporated, and then given out or 'extended' to the rest of the world.

Four others were later brought into the work. Their names were R.C., 77, rok, tenderness. B., 2, Beth and the Transparent Intelligence.

wondrous need for ed in this

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He is described as a painter because all skill in design is based on the receptiveness expressed by Key 1. G.G., ll, gawg, roof, shelter; this refers to the need for secrecy which we know is important to the work. P.D., 75, Peh-Daleth, Mars-Venus, action and imagination. P.D. adds to 84, the number of 7111, Enoch, 'initiated'.

These additional members represent: compassion (RC); initiative and self-direction (B); secrecy (GG); and active extension of the work of initiation (PD). These four typify the elements required, in addition to those of the four founders, to organize yourself to where you are proficient and properly equipped to communicate occult instruction.

When the work is perfected the Brethren fared forth into the world. The idea here is that practical occultism demands not only proficiency, but also action in and through daily life. It requires actual contact with the affairs of this world. Only in this way can occult knowledge be adequately tested and dispersed. Also, this 'going forth' refers to the truth that the activity of a true adept does not end with personal liberation. Such a one becomes a light giver, a center of illumination for all those who come within his or her circle of influence. The only restriction is that the light can be received by none save those who are ready to receive it and who put themselves in a position to do so.

The agreement of the eight Founders can be taken point by point. (See Lesson 45, page 3.) Point (1) has to do with the cure of mind and soul as well as body. True healing work seeks to prepare all the bodies of personality for receptivity to Egoic Light. Point (2) suggests that the transformations of initiation are inner, secret changes. No true Initiate seeks to be noticeable or eccentric in outward form or action. Point (3) refers to the ability of Initiates to ascend in consciousness and meet on the Egoic level of Unity and Love. Point (4) does not mean that Adepts are limited to selection of a single successor. There are today members of the Invisible Order whose powers of organization make them centers of groups numbering hundreds and thousands of aspirants. Point (5) refers to the meaning of RC as tenderness, compassion, forbearance. These are the seal and character of our Order. Point (6) means that the number 100 refers to the Corporeal Intelligence and to physiological transformations that, when complete, reveal the Self within to be one with Yekhidah, the Indivisible I Am.

The Finding of the Vault

The description of the vault and its discovery give us guideposts of what we are working toward. Herein is the foreshadowing, the outline of that discovery which all our work is dedicated to helping you experience. Upon the door of the vault were written the words, "After 120 years I will return." It is the fulfilling of the promise made in the last of the agreements of the Founders. When the work of Initiation is completed to where the very cells of the physical body are transformed, then the final liberation of the Indwelling Spirit takes place. From that time on, incarnation in a physical body is no longer out of necessity.

The vault has seven equal sides (see diagram accompanying this lesson). This relates to the balanced disposition of the seven interior stars that makes us more and more receptive to superconscious wisdom. The

seven sides further suggest the seven Archangels contacted by one who has become an Adept. Their powers become your powers as you fit yourself as a channel for Their beneficent work on earth.

Seven is the number of skill; of artistic perfection learned through trial and error. Becoming an Adept is the Great Art. Initiation is not a natural process. It is an accelerated unfoldment, learned by trial and error. It requires active, conscious participation. Competence in this Art begins with zealous aspiration (Zelator); continues with the quest for knowledge (Theoricus); persevering practice (Practicus); and tireless work with the desire nature over a long period of time. Seven is the number of Netzach, suggesting that the work with the desire nature is paramount. It is through the refocusing of desire that the qualities of love and compassion are unfolded and extended into mirrors of Chesed above.

Written upon the vault were the words, "I have made this sepulchre a single compendium of the universe." This is an accurate statement of the whole design. By its symbolic measurements it conveys all that is essential to an adequate understanding of the basic numbers and proportions of the Cosmos. The diagram shows the Supernal triangle above and the heptagram assigned to the seven Sephiroth below Binah. It is enclosed in a circle which is a symbol for the number 22. Thus we have depicted the 10 Sephiroth and the 22 Hebrew letters which make up the 32 Paths of Wisdom on the Tree of Life.

The vault is a symbolic building erected by one who has the skill to do so; the skill to build a personal vehicle that holds higher wisdom in form; that thus preserves that wisdom perfectly as the body of the Founder was said to be preserved.

The sides of the vault are said to be 5 by 8. Five is the letter Heh, called by Qabalists the number "whereby creation takes place". In Tarot it is Key 4 and is related to Aries, the Ram, and to sight. Eight is the number of Christ and through the letter Cheth to speech. Thus 5 and 8 represent the combined activities of sight and speech. These two are closely related, as the verse on Heh from the Book of Tokens suggests, "I utter myself by seeing". The universe is seen in the Life-power's primordial self-contemplation and the vision is immediately brought into manifestation by the creative Word. 5 added to 8 is 13, the number of Unity and Love, thus revealing these to be the determinants in the formation of the universe and in the microcosm, man.

Let's return now to the inscriptions found on the altar. The second inscription mentioned was, "Jesus is all things to me." Jesus, recall, means 'self-existence liberates'. In Hebrew is is Yeheshuah, השנה, 326. The first two digits add to 5 and the last two add to 8. Taken together the first two digits make 32, representing the manifestation of the Logos or Word (the Christos). The last two digits are 26, the number of IHVH, the Father. Thus 326 gives the numbers of vision and speech (5 and 8) and indicates those of the Son or Logos (32) and the Father (26).

The four other inscriptions on the altar sum up the essence of the doctrine represented in the Manifestoes: "Nowhere a vacuum" was written round a circle containing the picture of a lion, thus, the element of fire. The intimation is that the universal essence of fire pervades all of space. "The yoke of the law" was written around a circle containing an ox. This

represents the element of earth, and the inscription refers to the necessity imposed upon us all by the fundamental conditions of manifestation in form. "The liberty of the Gospels" was written around a circle containing the picture of an eagle. This represents the element of water and the inscription refers to the secret of regeneration; the secret that completely regenerates human personality and confers the priceless gift of immortality. Through its relationship to the sign Scorpio we realize that what is here referred to is the complete control of the power of Mars and the direction of that power to the Initiatory process.

The final inscription on the altar was "The untouchable glory of God". It was written around a circle containing the picture of a man. It represents the element of air and the inscription refers to the occult conception of the real inner MAN as being identical with and inseparable from Neshamah, the pure, untouchable Divine Soul which cannot be soiled by any imperfection whatsoever.

TECHNIQUE

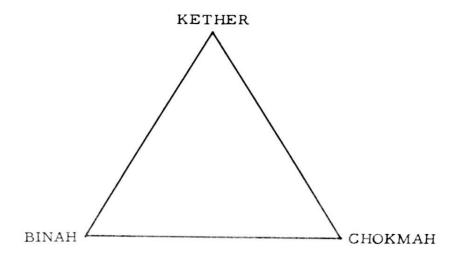
For this period continue the visualization introduced in Lesson 45.

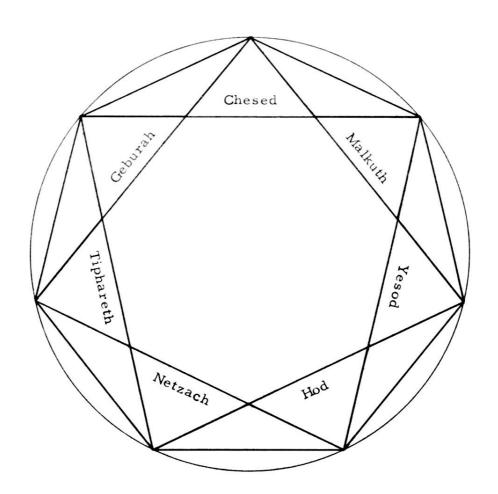
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Attached: CHART

Builders of the Adytum 5105 N. Figueroa St. Los Angeles, Calif. U.S.A.

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MATL-46

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-seven

(from the transcripts of class lectures by Ann Davies)

Entrance into Tiphareth as a Lesser Adept represents attainment to Union with the Higher Ego. As sphere of the activity of the Sun, the 6th Sephirah is associated with Key 19, symbol of rebirth and regeneration. The experience of Union marks the beginning of a whole new way of life. It reveals to you an ever available source of spiritually regenerating power. Thus re-born and re-generated, your whole being longs, with a new and powerful longing, to establish the King Melek as the unquestionable Ruler of all that transpires in your life.

An early consequence of this transforming Union is <u>separation!</u> Tiphareth, seat of the unifying Ego, is called the Mediating or Separating Intelligence. The name reveals what the work of Adeptus Minor is directed toward. More than ever before must you carefully 'separate the earth from the fire, the subtle from the gross, suavely and with great ingenuity'.

The separation referred to is a keen, even painful, awareness of the discrepancies between the Beauty you glimpsed during Union and the routine acts and attributes of your personality. It is painful because you have been identifying with those acts and attributes for so long, and your liberation from such identification is not yet complete. Up to this point you have been preparing the personality vehicles to where conscious Union is possible. Now their further transmutation must continue, intensfied by regenerated power.

You realize what it is that still needs changing as you learn to perceive the difference between personal acts that reveal the Higher Self influence and those that still echo the delusions of the lower separative nature. We want to clear the way for the Higher Self so that all areas of personal expression show Its impress. As that higher influence increases, your capacity for love and service will increase; selfishness in all its forms will diminish and you will find yourself willing to know reality no matter how painful it might temporarily seem to be.

The lower personal self must be understood as having something resembling a life of its own that does not want to give up its separative idea of itself. It is protective of its delusions and shrinks from having them extirpated. That is why the part of the work you are now undertaking is often called the battleground. For before you can totally permeate the personality with the qualities of the Ego, you must uproot and destroy certain ancient and deluded patterns.

To a part of you the destruction is painful. The direct realization that personality, as you have considered it for so long, does not exist is temporarily devastating. The pain, remember, is caused by your yet only partial freedom from false identification. Thus we see Tiphareth portrayed in the Minor Arcana as Knights in armour prepared and ready to enter the field of battle. If the King Melek is to reclaim the whole of His Kingdom, He must first act as the Warrior and, with courage and strength, enter the field of battle.

What that Warrior within you must subdue are the still strong tendencies of the lower nature to cling to its separated ego-image. Place before you the four Knights of the Minor Arcana. All Knights express motion and movement, so that they indicate development and change. When the Tree of Life is divided into the Four Qabalistic Worlds (see diagram attached) Tiphareth becomes the central point of Yetzirah and the place of junction between Briah above and Assiah below. Yetzirah, the Formative World, as you learned in earlier lessons, is the field of change and therefore of progress from less to more. Progress always necessitates the destruction of what may have been quite adequate at some stage in the past.

Our linkage with Tiphareth makes change absolutely necessary. To some degree or other your essential oneness with every other member of the human race has been revealed to you. All of us are bound together as One Being! At the level of Lesser Adept the experience is relatively new and its implications in actual expression have not been fully realized. Rebirth suggests only the beginning of a venture. The sprouted seed has yet to be nourished toward maturity and the weeds of error that hinder its growth must be destroyed.

For this new cycle of unfoldment in the Second Order of our Fraternity your love must expand as your knowledge expands until it embraces everything and everyone in a caring and givingness that is effective because it is intelligent. Intelligent love, more than anything else, unfolds that higher discrimination that is able to separate the dross of error in your personality from the gold of unblemished truth.

This is where the courage of the Knight is most needed. You must not turn away in horror from personality truth. We all tend to cover up selfish and egotistical acts with a veil of false righteousness and nobility. Stand firm until you really do see your personality as you might see that of a stranger. When your pain and sadness are for those you have hurt through past separative ignorance you will begin to know what purification is.

Once you <u>see</u> personal errors you can free yourself from perpetuating them by repeatedly refusing to respond in ways that keep them alive. What are such responses? Indeed, their name is legion, but feelings and thoughts like resentment, pride, covetousness, envy and criticism of others are among the most obvious. All are alike in that they nourish separation; they perpetuate the feeling of personal isolation and the need to 'look out for number one'.

Willingness to face such errors in your personal acts, and then deny them expression, clears away the obstructions that keep you from enjoying continuous linkage with the Higher Self. That Self, which is One in all humanity, cannot get through until your treatment of others shows that you understand.

The Four Knights are personifications of the True Self within. The Warrior is you, mounted upon a horse of realized strength and clothed in an armour of right knowledge. Because of all you have thus far unfolded, you are well prepared to enter the field of conflict with sufficient courage and persistence to destroy the 'enemy' habits which obstruct the full reign of the King.

We can help impress the goals of Lesser Adept on our consciousness by correlating the four Knights with the Worlds and elements to which they belong. Each is symbolical of the Higher Self asserting Its dominion over the various aspects of personality below.

The Knight of Wands corresponds to Tiphareth in Atziluth, the Archetypal World of will-ideas. To this highest world is attributed the element of fire. Netzach, correspondingly, is the highest personality Sephirah and is also attributed to the element of fire. What this indicates is that the New Image — which represents the unobstructed expression of the Higher Self through personality — is first to be established in the emotional-desire nature of Netzach.

The Knight of Wands represents the first phase of the conflict which has for its goal the complete dominion of the Higher Self over the lower nature. In Netzach this goal or will-idea, formulated into your philosophy of life, becomes the main object of desire. If it is sufficiently forceful it will consume the multiplicity of lesser personality motivated desires and appropriate their energy. It will purge out the usual meanderings and idle wishes of the undirected imagination. When the desire to act as an adequate channel for the One Self becomes the One Desire, you are able to see how a personality really dominated by love and unity would act.

Many false notions will be exposed during this phase of the work. You may be faced with the truth that much of what you considered loving and brotherly in yourself was quite tainted with a desire to be admired and looked up to by others. It is through such realizations as these that true humility becomes possible. When you can face the truth that some of your beneficent acts were bound up with a secret satisfaction in appearing highly evolved, you realize how far you still have to go. All kindly acts may be on the right track in a certain sense, but you have reached the point where you ought to know when they are not quite free of separative pride. Egotism vitiates the the strength of much right action. The real 'I' needs no such delusions to make it seem to be what it already is.

Just as this Knight carries His wand into battle, you should carry with you into daily life the magical quality of love. Let the unfoldment of selfless love become the archetype of your actions and the standard by which you judge their harmony with the goal.

The Knight of Cups represents Tiphareth in Briah, the World of Creation. The corresponding element is water. Among the personality Sephiroth water is assigned to the Sephirah Hod. We can relate the Knight of Cups to the second phase of the conflict.

After the Knight of Wands has established the New Image as the one consuming desire, there is need for further work which utilizes skills you gained as a Practicus. Your Ideal needs to be elaborated and given fuller shape through the practice of meditation. The actual ways and means whereby an individuality becomes an adept need to be realized and practiced in daily life. This further development of the New Image comes to you when you have succeeded in stilling the mind, as pictured in Key 12, symbol of water. The Voice of the Higher Self cannot be heard by a restless mind that flits aimlessly here and there.

Note the predominance of silver in this Key. It is the inner subjective mind that receives superconscious intuitions. In order to do so it must be freed from the tyranny of the sense-dominated levels of reason and logic. The main conflict to be resolved by the Knight of Cups is that arising from the skepticism of the sense-bound intellect. What needs to be eliminated in this phase of the work are those habits of mind that introduce doubt and anxiety. Fear of failure and depression hinder the estabment of Egoic dominion in the sphere of Hod.

Thus, the magical implement this Knight holds is the Cup of revealed truth received in meditation. Through it, correlations are perceived between spiritual reality and manifest plane reality that appeal to the intellect and make of it an ally. Persistence in meditation fills the cup of consciousness with spiritual nourishment that makes it easier and easier to banish the enemies of doubt, worry and despair.

After desire and intellect have been brought into accord with the Ideal, the Knight of Swords becomes the Warrior. He represents the Egoic consciousness in Yetzirah, the Formative World. To this World is attributed the element of air. Among the personality Sephiroth, Yesod is the one assigned to air. Thus the Knight of Swords represents activities which bring the dominion of the Ego into expression over the forces and patterns of Yesod.

This Knight is the most active of all and He carries the sword, symbol of discrimination, which is really a careful separation. The sword is to be exercised in the field of inwardly received knowledge of the hidden forces of nature. This phase of the work has a correspondence to that of the Grade of Theoricus. Nowhere is discrimination more necessary than in differentiating truth from falsehood in the levels of existence revealed to the inwardly opening senses. No one is ready to wield this sword who has not first established selfless love in Netzach and mental comprehension and practicality in Hod.

Rightly prepared with the ability to discriminate keenly, this Knight is ready to enter the field where the actual transforming work takes place. He is aware of the suggestive power that human will and imagination exercise over the automatic patterns of Yesod, and He is prepared to destroy those which have been enslaving you in separative habits. He does it by such methods as bringing the feeling of love into play when hate or resentment start to rise; by remembering the joy of givingness in situations where selfishness has been the habit; by recalling your oneness with others when criticism begins to speak through your lips. All such practices persisted in repeatedly, change habits and make them allies of the Goal. This is the transforming work portrayed also by the Angel in Key 14.

As the Knight of Swords is thus building habit patterns that are in harmony with the New Image, He is simultaneously removing obstructions to the free flow of energies from superconscious planes. He prepares the way for the Knight of Pentacles.

Pentacles correspond to Assiah, the material world. The corresponding element is earth, related also to Malkuth and to the Grade of Zelator. 'The end is in the beginning and the beginning is in the end.' We

started in Malkuth, and after experiencing the reality of higher planes and forces, we return to 'embody spirit in the flesh', to aid in the perfecting of Malkuth.

The Knight of Pentacles thus represents the final phase of this cycle of endeavor. Note that He is clothed in the red-violet color of Key 18 and the Corporeal Intelligence. Actual application and expression in daily life of the New Image qualities of feeling, thought and habit are what build the perfected body of the Adept. Structures and organs in your physical body are altered, completed and vivified in ways that enable you to be continuously receptive to guidance from the Egoic plane.

Patience, the positive quality of the earth influence, is of utmost importance in this phase of the work. Although you have often heard that it is not the personality who performs the work, nevertheless that aspect of you must not express hastiness and impatience or it will definitely hinder and delay your progress. Patience is the quality, above all, represented by earth. If it is assiduously developed it brings you the 'finished coin' held up by the victorious Knight of Pentacles. Emblazoned on that coin is the Pentagram, symbol of the dominion of the Divinity in man over his elemental nature. It is the symbol of the New Image brought into actual expression through a human being.

TECHNIQUE

For this technique we will image ourselves on the Tree of Life once again. Begin by visualizing yourself in relation to the whole Tree. Upon your head, like a luminous white, transparent crown is Kether; forming a triangle with it that embraces your head area are Chokmah—silver grey—to the left, and Binah—shining black—to the right.

Next visualize Chesed and Geburah — transparent and glowing blue and red spheres — embracing the areas of your left and right shoulders and upper arms. In the chest area surrounding and containing your heart is the brilliant yellow sphere of the Sun. Visualize the spheres of Netzach and Hod in the area of your left and right hips as transparent and luminous green and orange spheres. Between these two and slightly lower, so that the genitals are included, is the violet sphere of Yesod. Complete your merging image with the Tree by visualizing your feet surrounded and centered in the four-colored sphere of Malkuth.

With the whole image thus established, put your attention on the transparent white crown upon your head. Intone Eheyeh three times. (Incidentally, it is better to choose one note for chanting the Divine Names or any others given to you unless you are familiar enough with tones to be certain you are chanting the melodic line correctly. Choose a note that is easy and natural for you. The power is the same and there is less chance of error by this method.) After intoning Eheyeh as directed, give this meditation:

"Oh Thou, Eternal and Indivisible Source of all that is! I see Thy Light and Thy Love shining out and embracing everything that proceeds from Thee."

Next recall to the center of attention the transparent, pearly-grey sphere of Chokmah. It is like a gentle cloud nestled in the area of your head and neck to the left. Intone Yod Heh Vav Heh three times and give this meditation:

"Oh Thou, Divine Father of all that is! From Thee proceeds the Wisdom that illumines all the worlds."

Now remember the translucent blackness of Binah, the glowing sphere nestled on the right side of your head and neck. Intone Elohim three times and give this meditation:

"Oh Thou, Supernal Mother of all that is! From Thee proceeds a ceaseless stream of love that alone can Understand the deeper secrets of life."

Now with the Supernal Triad recognized as the triune source of all, put your attention on the sphere of Malkuth wherein you stand. Intone Adonai three times and give this meditation:

"Oh Thou, Lord of the kingdom of the Beloved Son! Thou art the proving ground, the place of enchantment. Only through experience of Thee can I consciously mount to the Crown."

Put your attention next on the glowing, translucent violet of Yesod. Intone Shaddai El Chai three times and give this meditation:

Ascend in attention to the yellow sphere that surrounds your heart. Intone Yeheshuah three times. In so doing you should begin to feel as though your heart were a focus through which a stream of blended love and wisdom from Above paused for a moment, and then poured out to embrace everything in existence. With such an idea-image before you give this meditation:

"Oh Thou, Beautiful Sun awakening within my heart! With patience and persistence I await the fullness of Thy Light."

Intone Amen three times and finish with the physical exercises as usual. ##

Attached: Chart of Four Qabalistic Worlds

0 אין אין סוף אין סוף שור אצילות ARCHETYPAL PLANE 3 בריאה CREATIVE PLANE 5 4 יצירה FORMATIVE PLANE 8 עשיה MATERIAL PLANE

MATL - 47

THE FOUR QABALISTIC WORLDS

10

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-eight

(from the transcripts of class lectures by Ann Davies)

The four 6's of Tarot represent Tiphareth in the Four Worlds. We can gain further enlightenment on the work of a Lesser Adept by relating it to these geometrically formulated symbols.

Using the Qabalistic method, let's begin by reviewing correspondences to the number 6 itself. Ruach, the human spirit or full personality complex, is six-fold. In Hebrew it is called Zauir Anpin, זְצִיךְ אַנְפִין, the Lesser Countenance, and it embraces the six Sephiroth from Chesed to Yesod, centering itself in Tiphareth as the point of self-awareness. Zauir Anpin is a name in distinction to Arik Anpin, אַריִךְ אַנִפִּין, the Great Countenance centered in Kether but attributed to the entire Supernal Triad.

In the Tetragrammaton, ההוה, the letter Vav, 1, which has the value of 6, is attributed to the complete Lesser Countenance, although it especially refers to Tiphareth as seat of Ben, 12, the Son, and of Adam, מזג, Man. As the letter of Man, Vav is further attributed to Yetzirah, the World of Formation, and to the element of air.

It should be evident from all this that the meanings of the letter Vav can add much to our understanding of Tiphareth, of Ruach, the human spirit, and of the Grade of Lesser Adept.

As a noun, Vav means nail or hook. This indicates connection and support; also linkage of things or activities. Grammatically, Vav is used as the English 'and', but in a wider range. For instance, it is used to connect a noun denoting genus to a second noun denoting species. This suggests the development of the particular from the general; thus specialization or individualization. Vav is also used to denote an agency which establishes relationships between superior and inferior or higher and lower aspects, things or functions.

Tiphareth, which is most specifically attributed to Vav, is the central point on the Tree, receiving influence from the five Sephiroth above and sending it out to the four Sephiroth below. This expresses the linking or connecting quality of Vav. Zauir Anpin suggests linkage, too, but of a slightly different kind since it includes Sephiroth from both above and below the central Tiphareth point. The specialization idea of Vav correlates with the teaching that the Lesser Countenance, centered in Tiphareth, is the direct projection of the Vast Countenance, centered in Kether. The One Ego in Tiphareth is a focal point through which the Indivisible I AM of Kether diversifies Itself into innumerable individualized facets so that Its beingness can be expressed in a myriad different ways.

Let's summarize what this means to you as a Lesser Adept. Your 'I' consciousness centered in Tiphareth is the link through which superconscious forces are transmitted to subconscious levels. As the Lesser Countenance you are a product of both levels. When the six forces of the human spirit are brought into right balance and harmony, one with the other, the

whole becomes a consciously administering link between the Supernal Triad above and the manifest world below.

Look now at the 6's of the Minor Arcana. By number they suggest the six Sephiroth of the Lesser Countenance, although the arrangement of the units is not the same as on the Tree. The 6 of Wands represents Tiphareth in Atziluth, so that it relates to the Divine Impulse or Will-Idea behind the individualized human Ego. In it the six Wands form two triangles; one is the upright Fire-Spirit triangle; the other is the downpointing Water-Substance triangle. The human Ego is the Son of that Union; the link through which Spirit manifests Itself in Substance.

Relative to the Grade of Lesser Adept, the 6 of Wands represents the initial separation. If you are to become a consciously cooperating link between the Divine Triad and Its manifestation, you need to recognize the duality that you are. Some of your responses reveal your Divine heritage, while others betray the separative errors of the lower personal self.

Whenever you love unselfishly, or seek earnestly for Truth, or yearn deeply to find the way to banish sorrow from life — it is the Self acting through you. When you begin to recognize this Divine influence, there emerges an entirely New Image of yourself. More distinctly than ever before, you realize that these are the qualities which must be cultivated, cherished, nourished until they become dominant in everything you think and say and feel and do.

As this realization ripens through actual practice, a new relationship is established between the Sephiroth of the Lesser Countenance in which the higher three are clearly mirrored in the three below.

The 6 of Cups elaborates on the theme or principle expressed by the 6 of Wands. Here we see illustrated that which makes Tiphareth the Beautiful Path. Beauty is the result of harmony, symmetry and balanced proportion between the units of a whole. The relationship shown by the Cups to each other, and to the whole, is emblematic of an individualized Ego sufficiently unfolded to be able to receive intuitional guidance from above. Vav is also the letter of intuition, through its attribution to Tarot Key 5.

True intuitional receptivity is the result of spiritual unfoldment. The receptivity of a Lesser Adept is a consequence of much work and preparation so that He also knows how to 'turn it to earth'. The six-fold human spirit centered in Tiphareth has connections above and connections below. The 6 of Cups symbolically expresses a level of human unfoldment that knows how to give out what has been received through intuition.

The three upper cups represent the qualities of aspiration, lovingness and patience that make you open to receive illumination from above. The upside-down cups represent prepared personal faculties that enable you to function effectively in relation to the phenomenal world; enable you to give out what you have received in shapes that are practical to the needs of physical existence. It is in this capacity that the human spirit becomes the Beautiful One — the Mediator for God and the Redeemer for all the earth.

The 6 of Swords portrays the process whereby the 6 of Cups is established in the personality. Note that the units in the 6 of Swords are formed into the same triangles as the 6 of Wands. Persistence in meditation and continuous endeavor to apply what you receive actually adjust and alter the patterns of Yetzirah so that they come into line with the Universal Realities of Atziluth. Delusive obstructions are destroyed by alterations so that the Briatic Ideal can be transmitted, via the rightly aligned forces of Yetzirah, to the body consciousness in Assiah.

Yetzirah is specifically the world of human unfoldment and development. Therefore it is the field in which all that hinders the actualization of the perfected body of adeptship has to be dealt with. If you have succeeded in the separation work you will know what it is in your personal activities — mental, emotional and physical — that needs to be either destroyed or severely altered. Patience is important here, and courage, too. With persistence you will one day find yourself almost instantly able to recognize, acknowledge, and then rid yourself of, any remaining prejudices, separative judgments or veiled egotisms that you covered up from yourself before.

Thus the 6 of Swords, in relation to the work of Lesser Adept, is a symbol of the battle ground referred to in the last lesson. It is in this area that power is set free from obstructing patterns in which it has been held. As you recognize undesirable traits in yourself and refuse to express them — even though you may miss the mark a hundred times — eventually you will liberate the power once locked up in them so it is free to be directed into formations that harmonize with Atziluthic Truth. When the forms of Yetzirah are modeled after the universal principle level of Atziluth, they become the channels through which the Briatic Ideal of perfected man can be transmitted into Assiah and complete itself as a Holy Temple of the living God.

The means whereby this transformation is to be effected is hinted at by analysis of the word Tiphareth. It is from a root 'par' which means to gleam, to explain, to make clear. This brings Yesod to mind as the Clear or Pure Intelligence. Tiphareth purifies Yesod as Key 14 suggests, but a pure Yesod is not an empty one. Yesod is the place of a Theoricus or Baal ha Da'ath, TIT, Master of Knowledge! Purity and clearness relate to the quality of knowledge held in Yesod. How pure is it in relation to Atziluthic principles? It is this kind of purity—free from distortions—that forms a sure foundation for the reception and right interpretation of intuitions. Such a foundation makes clear and explains Higher Plane inspirations and experiences in terms that are valuable in relation to physical plane existence.

Without that sure foundation, superconscious light might be experienced as ecstasy and joy, but would be of little value to the needs of 'this world'. Here we are reminded of the impractical visionaries and 'head in the clouds' mystics who do not know how 'to turn it into earth'. Thus it is right knowledge — Da'ath in Yesod — that enables the Ego in Tiphareth to translate superconscious illuminations into physical plane language.

The 6 of Pentacles as Tiphareth in Assiah is symbolic of the perfection of the Human Spirit. Note that the six units are positioned so that they

suggest a hexagon (see diagram enclosed). The hexagram within the hexagon is called the Star of the Macrocosm (also the Shield of David and the Seal of Solomon). It is associated with the Macrocosm because lines drawn from the center of the hexagram through all its points divide the outer circle into the 12 sections of the Zodiac, symbol of the entire universe.

In our diagram the hexagon of the human spirit encloses the hexagram. The universal laws and principles must be grasped and obeyed before man can become truly a 'Universe in little'.

In the Magical Language course, Lesson 17, we read: "The top point of the hexagon of the Lesser Countenance is Ny7, Da'ath knowledge. The right upper point is Chesed; the left upper point is Geburah. Tiphareth is in the center. Netzach is the right lower and Hod the left lower. The point at the bottom is Yesod." Yet we have been told that the Lesser Countenance includes the six Sephiroth from Chesed to Yesod only. We have also been told that there are "10 and not 9, 10 and not 11" Sephiroth on the Tree of Life. What then is Da'ath and where is it located?

Da'ath is sometimes said to be located at the point where the Path of Gimel crosses that of Daleth to symbolize the union of Chokmah and Binah, Father and Mother. Because that union results in the Son, Da'ath is also attributed to Tiphareth. The Divine Name for Tiphareth includes Da'ath. It is אַלוֹה וֹ דְּעָה , Tetragrammaton Eloah Va Da'ath. Its literal meaning is "That which was, is and will be, strength and knowledge". It refers to the omnipotence and omniscience of God. Its attribution to Tiphareth suggests that this Divine strength and knowledge become available to a human ego as he realizes his oneness with the Father-Mother Universal Life.

Da'ath should be understood as not a Sephirah in itself, but the result of the union of two Sephiroth. All that we are and know as a human ego is the result of the union and continuing interaction between Chokmah and Binah. In this relationship They symbolize the root or archetype of all the pairs of opposites through which manifest existence evolves.

As the upper point of the hexagon of the Lesser Countenance, Da'ath would be situated at a point midway between Tiphareth and Kether on the Path of Gimel, the Uniting Intelligence. Since Da'ath is not a Sephirah, but a symbol of union, in this position it suggests the union of the Ego in Tiphareth with Kether, the Indivisible I AM. Thus it refers to the human spirit ascended, the Enlightened Ego, the Risen Christ!

This place for Da'ath as the upper point of the hexagon of the Lesser Countenance is also the point where the invisible Path that links Chesed to Binah crosses the Path of Gimel. The invisible Path just mentioned is associated with 'crossing the Abyss' which you will hear more about in a later lesson. It has to do with the full experience of being nothing in yourself but everything in Neshamah, the Soul of the Supernal. This upper point should be realized as symbolic of an enlightened human Ego in position or raised up to receive intuitions from Neshamah, the Divine Soul in Binah.

There is one more attribution to Da'ath that should help you com-

plete your image of the perfected human spirit. Recall that Da'ath is associated with Yesod through the title Baal ha Da'ath, Master of Knowledge. Morever, the Book of Concealed Mysteries says that "Father and Mother (Chokmah and Binah) are continuously conjoined in Yesod but hidden under the mystery of Da'ath."

Da'ath is a symbol of the knowledge or product resulting from union. This is further confirmed and revealed by its use in Hebrew in the sense where it is said that "Adam knew Eve and she conceived". It is the multiplicity of forms produced by the interplay between the human ego (Adam) and manifest existence (Eve) that both reveals and conceals the Indwelling Spirit. Da'ath attributed to Yesod refers to the uniting of the Ego with the livingness behind the foundation of existence. In essence both are offspring of the Father-Mother God. To the enlightened human ego, aware of its Divine parentage, everything in existence reveals that same Divinity.

To summarize, we could say that the Da'ath point in the Lesser Countenance is a symbol of the enlightened Ego consciously knowing Itself as Son of Chokmah and Binah; aware of the Indwelling Yekhidah; able to act as a link between Neshamah, the Divine Soul and the kingdom of human souls; and, finally, able to unite with the Vital Soul of life and experience the identical spiritual origin of every thing and force and form in the manifest universe.

TECHNIQUE

Once again back yourself into the Tree of Life. Visualize Kether as a crown of luminous, translucent whiteness upon your head. See Chokmah and Binah as grey and black glowing transparencies on the left and right sides of your head. Visualize the blue and red globes of Chesed and Geburah encompassing the left and right shoulder areas — brilliant in color but subtle in consistency. In the area of the heart is the radiant yellow globe of Tiphareth. The green and the orange of Netzach and Hod are vibrating their colors from the area of your hips. Yesod is a violet radiance in the area of the genitals; the four-colored Malkuth encompasses your feet.

Standing thus, turn your attention with love and aspiration to the Triad encircling your head. Intone the three Divine Names: Eheyeh, Yod Heh Vav Heh, Elohim, and give this meditation:

"Oh Thou, Almighty One! Source of Will, of Wisdom and of the Understanding Love! I reach up to Thee for sustenance, for strength and inspiration! All that Thou givest me I send on so that the Kingdom of Adonai may reflect the Glory of Its Ineffable Source."

Next focus your consciousness on the yellow globe of Tiphareth as the center of the six-fold human Spirit. Intone the Divine Name: IHVH Eloah Va Da'ath (Yod Heh Vav Heh Ay - Low - Ah Vah - Dahth) on one note that is natural and easy for you. Pause to feel the glow of love increase within your heart; then give this meditation:

"The Wisdom and Love flowing down from Supernal Heights awakens in me that which is eternally Divine and reveals to me the same Divinity in everything that is."

Now put your attention on Malkuth. Intone the Divine Name Adonai



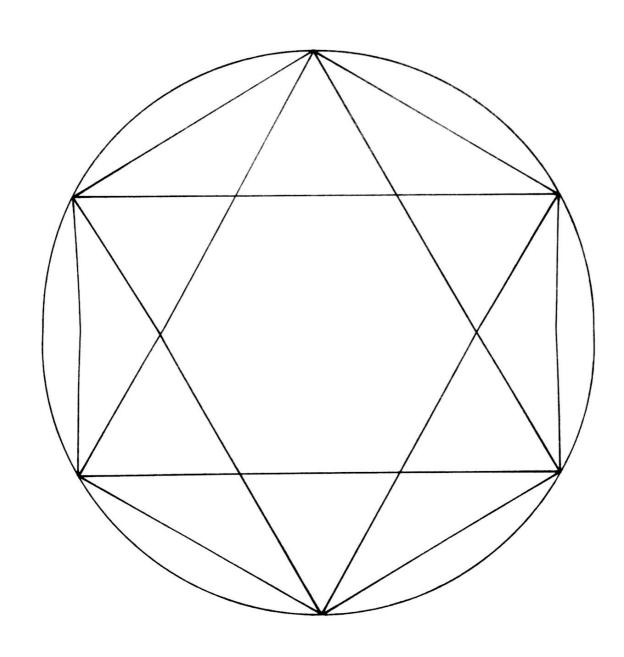
Melek and give this meditation:

"Thou art the Resplendent One, the promise fulfilled, the Glory revealed. To bring Thee to perfection is the goal of human work."

Finish in the usual manner. ##

Attached: Hexagon Chart

the Adytum
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HEXAGON CHART

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Forty-nine

(from the transcripts of class lectures by Ann Davies)

In the ritualistic presentations of Initiation based on the Tree of Life there are no outer ceremonies representing advancement to Grades above Tiphareth. All is inner from that point on. Once union with the Ego has been experienced the orderly unfoldment of the powers and possibilities attributed to Sephiroth above Tiphareth is essentially assured.

It should be realized that the actual attainment of these Second Order Grades is a state of expanded awareness, of freedom and of inner harmony that may take several lifetimes to perfect. What we give you is the Master Plan and the linkage with the Inner School. If you patiently and persistently pursue the practices and way of life here outlined, the fullness of Adeptship will surely unfold.

As the Tree of Life shows, the Egoic Self you experience in Tiphareth is threefold just as the Divine Self in Kether manifests as Three. Geburah and Chesed are representations of further qualities and powers possible to the awakened Lesser Adept. Recall that these two, as volition and memory, are said to be cosmic powers. They become advanced individual faculties as the enlightened Adept expands into the fullness of His threefold higher nature.

It would be helpful at this point if you would place the diagram accompanying Lesson 2 before you. Geburah and Chesed are attributed to the Higher Mental Plane. They relate to the superpersonal Strength of Will (Geburah) and the inner spiritual Recollection (Chesed) that are gradually unfolded following Rebirth in Tiphareth. To become increasingly receptive to that Geburah-Chesed level of the Higher Mind is the next step in our Initiatory work.

Our first approach to that level is through the 23rd Path of Mem. In order to traverse it upward into the Geburah aspect of the Higher Mind we must return to Hod, sphere of intellect. But there is a great difference now! You return, endowed with the enlightenment and love received in the sphere of the Sun!

The 23rd Path of Mem is called the Stable Intelligence. Our work in it is symbolized by Key 12 where a human figure is shown hanging from the Saturn letter Tav. Hod is a water Sephirah and Mem is the Hebrew name for water. What is to be stabilized by the work of this Path is the water of the mind. The Hanged Man represents control of the thinking principle; success in stilling the sense dominated, restless movements of the mind. Through such control the focused power of attention is held steadily on a single idea to the exclusion of all else. The great force built up by this sustained, intense, one-pointed interest aligns the inner centers in such a way that the Higher Mind influence from Geburah is received and retained by the personal mind in Hod.

The Higher Mind influence received in this way gives you a direct experience of the impersonal nature of will power. You realize that what-

ever it is that enables you to think, to will, to decide anything at all — is not personal. Every seemingly self-originated thought or volition or decision is actually derived from this higher impersonal source.

In the early stages the impact of this truth requires some rather difficult adjustments. There is a period when the enormity of the task facing you appears impossible of completion. To actually reverse your moment by moment thinking and feeling and stand up against the powerful and deep-rooted belief by most of humanity in personal autonomy seems at first to be an impossible job. This is true! From the personal level the labor is in vain. It requires superpersonal courage and strength and perseverance to stabilize the reversal of the mind.

That, however, is what your linkage has made available to you—superpersonal guidance. You are not going it alone. When anyone has developed to the point where he is able to perceive the enormity of the problem, it is because he has seen inwardly. He has glimpsed the cloud of error enveloping the lower mental plane. But a trained aspirant can also see beyond that cloud so that, almost simultaneously, he is aware of the great strength available to him. In other words, by the time you are developed enough to recognize the delusive quality of most of the mental forms surrounding humanity you are also developed enough to receive the strength necessary to counteract their influence over you.

The reception is made through the practice depicted in Key 12. Consistent daily meditational practice reverses the focus of attention from outer sense-biased concerns to perception of the inner reality behind those outer concerns. Consistence is all-important! It stabilizes a pattern of attention turned inward. Eventually it brings illumination, portrayed in Key 12 by the radiance surrounding the Hanged Man's head. That radiance refers to a supernal realization, experienced in the physical brain consciousness, of the absolute dependability of a Supporting Power; a Power discernible in the very orderliness of the physical laws of the universe.

In Key 12 the Support is pictured as a structure formed into the letter Tav; a letter we have come to associate with both the restrictions of Saturn and the freedom of Key 21. The Saturn quality is particularly important for ascent through the Path of Mem. As we have seen, it requires a mental body developed and disciplined to a very high degree. This is to assure its stability and firmness when it is subjected to buffeting by the whirling currents of collective human error.

There is no short cut. It takes strict discipline, great endurance and daily, hourly, effort to reverse the seeming reality of personal isolated will. If you are lukewarm or irregular in your efforts, then the time of your higher awakening is not yet at hand. Right practice consists in reversing the first impulse to think or say or act or even feel in ways that betray your continuing acceptance of a personal separate will.

This practice gradually opens the Path of Mem so that your mentality in Hod receives a direct influx of Higher Will from Geburah. With that Strength your confidence in the Supporting Power from which the Hanged Man is suspended, increases. There is a growing conviction in

you of the ultimate Justice and real intelligence behind what appears on the surface as relentless, mechanical Law.

As you cultivate this feeling of reliance on the intelligence behind manifestation, it becomes easier and easier for you to surrender the idea of a personal will without feeling as if you were extinguishing yourself. This is because the Strength and Will of Geburah are experienced as powers of your Real Self; the One Ego you share with all humanity. From that experience there is possible a yet higher illumination. It is hinted at by further attributions to the letter Tay.

In the Cube of Space, Tav, Key 21 and Saturn correspond to the 'Temple of Holiness in the Midst'. To enter that Holy Place is to identify with the conscious livingness that is the Soul Reality behind everything in the universe. Within that Central Stillness there is awareness of the interdependencies that exist between all things and beings in the universe; awareness of a pervading intelligence present everywhere and upon which you can utterly depend.

What you have thus experienced is the influence flowing down the Pillar of Severity from the Supernal Heights of Binah. In its fullness this experience becomes the Supreme Illumination, the Cosmic Consciousness portrayed in Key 21. Once you have been 'touched' by that high influence, even if but for a moment, you will no longer doubt that Order and Justice rule the Real World. Furthermore, you will know that even higher than these is a boundless Love that underlies the entire Universal Scheme.

That 'touching' is your first direct experience of Neshamah, the Divine Soul in Binah, sphere of the activity of Saturn. It is through Saturnine discipline applied to the entire area of the mind, that concentration and meditation gradually prepare you to receive true intuitional guidance.

Actually it is this unfolding contact with Neshamah — at first ever so subtle — that is responsible for every expansion of consciousness, every illumination along the Path of Return. These ideas are portrayed by one interpretation of Key 12. In it the reversed figure of the man is aligned with the Sephiroth and Paths along the Pillar of Severity.

The state of consciousness portrayed by the Hanged Man is the reverse of ordinary waking consciousness. His upside-down position suggests this reversal of the usual focus of consciousness. Because his head is below the surface of the earth the illumined state he is experiencing is symbolically expressed as being one in which attention is focused below the outer surface of things in search of their underlying Reality.

In this interpretation the head of the Hanged Man represents Hod, sphere of intellect, in a state of inwardly illumined awareness. The blue jacket can then be correlated with the Path of Mem and with the practices and sublimations which make Illumination possible. Its blue color and silver trimmings allude to the Moon, Key 2 and subconsciousness. The quality of mind that is able to be illumined includes control of the associative and image-producing activities of subconsciousness. It is the subjective mind, stilled and liberated from outer sense interferences that becomes the quiet reflector of revelations from higher planes.

Above the jacket the Hanged Man's legs are stockinged in red and positioned to form a cross or a number 4. Both the cross and the number 4 relate to order and reason, while the color is that of Geburah situated on the plane of the Higher Mind. Although the quieted inner or astral consciousness is the immediate agent through which higher illumination is experienced in Hod, it is not the source and is not by itself reliable. Some awakening on the level of the Higher Mind must have been accomplished before illuminations can be rightly interpreted.

What this means is that there must be some comprehension of the intelligence, reason and order expressed by the natural laws of the universe so that you have something on this plane to correlate superconscious receptivity to. It is this higher perception of reason and volition as universal qualities, and not just human attributes, that makes inner awareness the higher counterpart of mere psychic awareness. The idea here is that unfoldment on the level of Geburah is necessary in order to assure that inspirations transmitted to Hod are rightly interpreted and correlated with universal truths.

The whole figure is suspended from — thus dependent upon — the letter Tav. The meaning here is what we have already discussed as being the true source of all genuine intuitions: the 'Temple of Holiness in the Midst'... the 'Secret Place' wherein the Divine Soul dwells equally and everywhere. Dwelling in that Soul you become one with the soul in all things. Thus is true Understanding gained of whatever you are focused upon.

The thing to remember is that you are well prepared for the work in this Path. You are permitted to enter it only after you have undergone much unfoldment in the Grades of Philosophus and Lesser Adept. Ascending this Path is work dedicated to stabilizing what you have already begun; to maturing the new level of consciousness that was born in the sphere of the Sun.

Through actual training and practice the renunciation of personal will — a requirement already implicit in the Unity of Being experienced in Tiphareth — is carried into everyday life. You have to be continuously alert if you are going to recognize thoughts or speech or acts that are out of harmony with the renunciation of personal autonomy.

Remember, it is not individual awareness that is being renounced; that is the gift of long eons of existence in the manifest worlds. It is separative goals that are being renounced. What we want to do is dedicate individualized awareness to the purposes of the Unified Whole! Then you will know yourself as an individual cell in the Body of Humanity; as an awakened fragment that turns its every effort toward bringing that Body to the perfection of its goal.

TECHNIQUE

In this technique, before entering the Path of Mem we are going to prepare for it by first visualizing ourselves backed into the Tree as we have been doing for the Grade of Lesser Adept. (Note the attached chart that will help you perfect this visualization.) Remember, all the qualities and Sephiroth above Tiphareth are experienced through it, since it is the

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center of awareness, the sphere of the Ego or 'I'. To be conscious of higher plane experiences they must be united with the individualized awareness in Tiphareth. It is here that the human ego ripens into a knowingly participating Divine Being.

Visualize yourself backed into the Tree as before: Kether, Chokmah and Binah enveloping your head; Geburah and Chesed are at shoulder level. Keep in mind that together these two represent the plane of the Higher Mind which we are presently concerned with. Tiphareth is central in the area of your heart, with Hod and Netzach at hip level. Between them and a little lower is Yesod, assigned to the reproductive area; with Malkuth at your feet.

Breathing deeply in and out, put your attention on the white crown of Kether; intone Eheyeh and give this meditation:

"Thou art the Unity of Unities; the White Light of Divinity; the One from Whom all things proceed and to Whom all return."

Now put your attention on the grey luminescent sphere of Chokmah; intone Yod Heh Vav Heh and give this meditation:

"Oh Thou, Divine Giver of Life! From Thee flows the perfect knowing, the Wisdom of existence and of Being."

Put your attention next on the translucent black sphere of Binah; intone the Divine Name Elohim and give this meditation:

"Oh Thou, Divine Soul within! From Thee flows the perfect Understanding that is the essence of both intelligence and love."

Now put your attention on the sphere of Malkuth wherein you stand. Intone Adonai and give this meditation:

"Oh Thou, magnificent fruit of the Tree! Thy forms allow Divinity to unfold Its Light on earth."

Now put your attention on the violet sphere of Yesod; intone Shaddai El Chai and give this meditation:

"Thou art the sure Foundation of living, intelligent life."

Now put your attention on Tiphareth; intone Yeheshuah and give this meditation:

"I am the image and likeness of the Indivisible Self! I am One with all humanity! I am charged with the perfection of all the worlds below."

Now put your attention on the sphere of Hod and intone Elohim Tzabaoth. Feel the orange globe expanding until you are centered in it and the blue Path of Mem is before you. Visualize yourself ascending into that Path wherein you are centered in an aura of vibrating blue light. Intone Mem (Mame) on the note G# and give this meditation:

"In the Path of the Waters I learn the quietude that lets Thy Will be done through me." $\!\!\!\!\!$

Now visualize yourself once again as the entire Tree and put your attention on the yellow sphere of Tiphareth. Intone Yeheshuah once again; then intone Amen and finish in the usual way. ##

Attached: T. L. Chart

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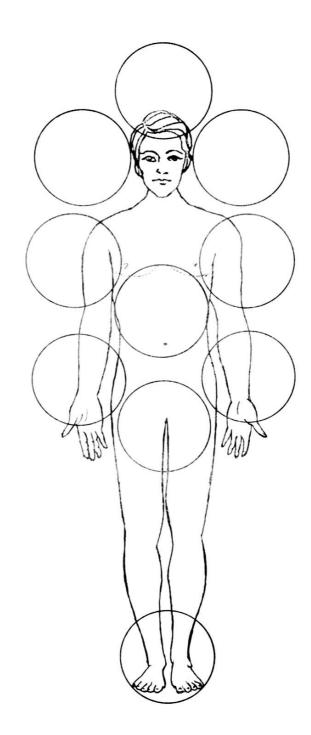


Chart for Tree of Life Visualization

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty

(from the transcripts of class lectures by Ann Davies)

The Path of Mem is the channel of reciprocation between the Will aspect of the Ego in Geburah and its reflection in the seemingly personal will of Hod. For a better grasp of this relationship place the chart accompanying Lesson 2 before you once again. Note that the Path of Mem is bisected by the Egoic Plane of the Central Self. There is a rectangle here defined in which that Self is centered. Its upper and lower boundaries are formed by the Higher and Lower Mental Planes; its sides are indicated by the Paths of Mem and Kaph. This could be called the greater sphere of Egoic activity.

Relative to this rectangle the Path of Mem is the agency through which the Central Self communicates Its participation in the Will aspect of Higher Mind to the physical plane level of mind in Hod. The Higher Mental Plane is the true 'dwelling place' of the Ego within every human being. Humanity has been temporarily cut off from consciousness of that level in order to develop distinct self-awareness in the planes of name and form. For you, however, as an aspirant to Initiation, that phase is completed. You have entered the cycle in which all the delusive, separative 'by-products' of individualization have to be eliminated and your mental faculties adjusted and aligned so they can serve as instruments through which that higher, true level of Egoic Will can begin to express.

Thus for you who aspire to the Grade of Greater Adept the Path of Mem represents the means through which you can participate in the Strength of Geburah and be conscious of it in Hod. The symbolism of the Hanged Man shows you what must be done to establish this communication between Higher and Lower Mind.

In earlier lessons it has been stated that Key 12 could just as relevantly be called "The Suspended Mind". The figure of the man resembles a pendulum at rest. A pendulum is a precision instrument whose point of stillness is a delicately poised balance so sensitive that it is capable of being acted upon by an extremely subtle force.

The Suspended Mind can be likened to that. It refers to a temporary inhibiting of all your usual thinking activities — the associations, imaginings, elaborations, memories and deductions that the lower mind is so constantly occupied with. By restraining it from all such activities and holding it in a focus of intense, one-pointed attention it becomes possible for the delicate vibrations of Spiritual Light to be felt.

The focused attention should be upon some object of thought or some enigma that you intensely desire to more fully understand. It is the deep yearning that gives the power; that keeps you persisting, working, practicing, enduring through the seemingly barren periods of early endeavor. I say seemingly barren because in the early stages of unfoldment it is difficult to distinguish the first glimmerings of spiritual insight from the ordinary deductions of the personal level of mind.

Indeed, you have probably dismissed genuine illuminations as nothing more than the natural outcome of thought and study because you expected something more definite and spectacular. On the other hand you have no doubt also been deluded at times into thinking personally created thought-forms of desired results were something more sublime than they really were.

The thing to remember is that the distinction can and must be made. That is what you are being trained to be able to do. We are presently engaged in work that is awakening the organs of inner perception. It is through these that the subtle emanations from the Higher Mental Plane are registered. At first the registered impressions are blurred and hazy in outline so that your grasp of their import is correspondingly vague and shadowy. This is why you doubt their reality and are uncertain as to the level from which they originate.

In one sense, of course, all knowledge — even that distorted by human misconceptions — is from the same Supernal Source. What we are learning to do is contact it more directly before it has been altered by passing through the area of thought-forms that we share with the rest of humanity. By the practice symbolized in Key 12 we bypass the accumulated misconceptions, ideas, habits of association and comparison that the personal level of mind is still very much immersed in. By stilling that lower activity — like a pendulum at rest — we permit a higher, purer current of knowledge to make an impression on the substance of the mind.

The main thing to remember is that persistence in practicing 'the Suspended Mind' has a cumulative effect. You are building 'fine instruments' within! The many little insights are like strength from Geburah. They stabilize the development of the 'instruments' and cause the channel of interchange — represented by the Path of Mem — to become clearly defined in subtle substance. Eventually the linking channel and the instruments are developed enough to make possible the unmistakable experience depicted by the radiance surrounding the Hanged Man's head.

In it there is a reversal of identification. You know that the personality you thought you were is but a shadow of the Real Self! The experience is so totally convincing and so utterly transcends anything you have realized before that it alters the vantage point from which you perceive 'this world' from that moment on.

From what has just been described it should be evident that the first part of this New Order of Knowing requires a destruction of your former idea of yourself. In this experience you perceive the level of Netzach-Hod — the workings of intellect and desire — as if you were looking at them from outside. You find that the ideas, desires and feelings that seemed to be part of your very beingness are actually the result of an interplay between perfectly impersonal cosmic forces.

You realize that your former self-image is an utter delusion! All that you have been identifying with — your thoughts and emotions as well as your body — has no lasting existence. What you considered to be you is nothing but a temporary, ever-changing effect. In very truth your personal idea of selfhood is utterly shattered!

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To pass through this part of the experience is not easy. You cannot help but share in the collective human consciousness that opposes such ideas with painful fear and foreboding. Because of this there is a certain stage where it takes great strength to resist the temptation to turn back. But resist it you can since everything you have been learning and practicing throughout your years as a Builder has been developing that strength. Through these studies you have become familiar with the necessity to free yourself from identification with the personality vehicles. Therefore this moment, when the lower reflection is exposed for what it is, is but the natural outcome of all we have been working toward. It is the theory confirmed, the yearned for result, the fruit of long years of practice.

Yet all the knowledge gathered and right habits formed by practice in the First Order Grades could not alone suffice to see you through the Path of Mem. As a Lesser Adept you are consciously linked with the One Ego of all humanity! It is that linkage — even if it has been but a fleeting moment of clear perception as yet — that fits you to tread the Path of Mem and to experience directly the meaning of Jesus' words, "I have no will save the will of Him that sent me." It is that linkage that gives you the reliance and trust in a Superior Inner Power to (in the words of the Book of Tokens) "Absorb thyself in this Great Sea of the Waters of Life. Dive deep in it until thou hast lost thyself. And having lost thyself, Then shalt thou find thyself again, And shalt be one with me, Thy Lord and King."

The more fully you grasp the reason why the Path that leads to union with the Egoic Will in Geburah is difficult to pass through, the more prepared you will be for it. It is painful only to the part of you that clings to separation. Even though you will feel the pain and anxiety connected with loss of identity, you will be able to remain stable and firm knowing that the feeling itself is part of the delusion you are in the process of shedding.

Up to now the Central Self has been mostly denied direct expression because of the selfish desires and materialistic focus of Netzach-Hod. Remember, the personality vehicles, as such, have a consciousness that is not in harmony with the goals of the Real Self. They <u>must</u> be controlled and directed by that Self before they can reflect Its goals free from delusion. The pain experienced in the Path of Mem should be understood as the consequence of your yet incomplete freedom from identity with the personal vehicles that are being exposed as a fraud!

As the autonomy of the separate personality is being destroyed, you feel the fear and agony of seeming destruction even while part of you is consciously united with the Immortal Self. It is painful because of that lingering, separated ego. Even though you have intellectually agreed to the idea of non-separateness and have experienced moments of Union in Tiphareth, the delusion of separation has continued to have the upper hand.

Because you are one with all humanity you share in its collective feelings and ideas. The Stable Intelligence of Mem refers to a state of developed consciousness that enables you to share in it and yet remain free of its errors. The human feeling that each of us is a separate autonomous entity is all tied up with the need to believe in free will, in human dignity and liberty. These perfectly true feelings have become tangled up with the delusion of separateness.

From the personal point of view, to deny one is to deny the others. In the Path of Mem you withstand the strong currents of collective opposition and doubt by holding fast to your 'cultivated' pattern of trust in the dependability and undeviating Justice of Cosmic Law. With this intelligent faith you are able to surrender effectively... to lose yourself in the Great Sea! You are able to let go of that nothing you have been clinging to and trust the Inner Guide, Who is leading you through the Path of the Waters into the Strength and freedom of Superpersonal Will.

Preparation for that experience begins in Hod. Through the exercise of reason and logic you can begin to disentangle the idea of free will from the idea that it has to be personal. The Will Force is everywhere apparent. The extent to which you can participate in Its higher energies is in direct ratio to the extent to which you have seen Its principles expressing throughout the cosmos — seen and obeyed! For it is perfect obedience that transforms an individualized center of the One Will into a perfect manifester of that Will's freedom and Strength.

That is what the Hanged Man represents — the act of total surrender to the Higher Will; the letting go of the little personal will so that the Higher Will can transform you into a precision instrument for the performance of Its work.

The Surrender of the Hanged Man includes the continuous practice of resigning credit for personal achievements, whatever they may be. "I do nothing of myself, the Father within me He doeth the works." Your success in this aspect of resignation prepares you to also resign shame when personal shortcomings are exposed — as they must be — in the experience of this Path.

By resigning pride in personal achievement you succeed in establishing the objective view that enables the Angel of Key 14 to continue His transforming work. Note the color identity in the Paths of Mem and Samekh. It is the same work! In the Path of Mem it is of an advanced nature corresponding to the needs of a Lesser Adept.

As a Lesser Adept you are conscious of the Angel as the Real Self. Identified with that Self you are able to face the flaws remaining in the personal spheres without the rush of shame that tends to throw up a veil of resistance. You are able to achieve that detachment that can look at the personality, knowing that whatever evil tendencies remain as vestiges from the past are but the inevitable 'by-products' of a wondrous process that has given you self-consciousness. Because the Angel is seeing through your eyes, you recognize any remaining hindrances and know that they must now be erased.

Thus it is that by resigning credit for personal achievements you are also able to resign personal blame for failures; and that is essential if you are going to let yourself 'see' them. You recognize the obstacles that are holding you to 'earth' and rest secure in the available Strength that will erase their hold over you. Having experienced the Higher Will of Geburah you know the adequacy of the power that is transforming Hod into a perfect vessel for the administration of cosmic Law.

TECHNIQUE

Begin by backing yourself into the Tree of Life. (See chart accompanying Lesson 49.) Kether, Chokmah and Binah form a triangle of translucent spheres surrounding your head. The glowing blue and red of Chesed and Geburah are at shoulder level, representing the plane of the Higher Mind. Surrounding your heart is the brilliant yellow of Tiphareth. At hip level are the green and orange globes of Netzach-Hod representing the plane of the concrete mind. The violet orb of Yesod encompasses the genitals and the four-colored Malkuth surrounds your feet.

Now, one with the Tree, focus attention upon the crown of white light adorning your head. Intone Eheyeh and give this meditation:

"Oh Thou, Indivisible 'I'! Throughout the endless ages Thou art the Self of all that lives."

Next focus attention on the iridescent grey of Chokmah that is on the left side of your head. Intone Yod Heh Vav Heh and give this meditation:

"Thou art the One as Wisdom, the Father of Light that illumines all the worlds."

Next merge your consciousness with the radiant black of Binah; intone Elohim and give this meditation:

"Thou art the One as Understanding, the tender Mother, Who is inseparable from the mystery of Love."

With the Supernal Triad consciously recognized, focus attention on the sphere of Malkuth; intone Adonai and give this meditation:

"Thou art the place of Glory, the promise fulfilled, the Kingdom that completes the Purpose of Its Eternal Primal Source."

Focus next on the violet sphere of Yesod as you intone Shaddai El Chai and give this meditation:

"Oh Thou, Divine generative power in all that lives! To those who know Thy purity, Thou revealest the secret of life eternally renewed."

Next put your attention upon the yellow globe of Tiphareth. Intone Yeheshuah and give this meditation:

"Oh Thou, Beautiful Sun of life! From Thy dwelling place within my heart there flows a stream of boundless, selfless Love."

Now put your attention on the orange sphere of Hod in preparation for treading the Path of Mem. Visualize this sphere expanding until you are centered within its orb. Intone the Divine Name Elohim Tzabaoth and give this meditation:

"Oh Thou, Jewel of Intelligence! Thy Splendor hast prepared me to tread the Path of Mem into the freedom and strength of Superconscious Will."

Now visualize yourself ascending into the Path of Mem until you are centered in an aura of vibrating blue light. Intone Mem on the note G# and give this meditation:

"I am ready to lose myself in Thee and become a vessel for the outpouring of Thy Will for planet earth."

Return to the visualization of yourself as one with the whole Tree, centering your attention on the yellow globe of Tiphareth. Intone Yeheshuah once again and then feel the love welling up and pouring forth in all directions from the center within your heart.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-one

(from the transcripts of class lectures by Ann Davies)

In our Initiatory ascent on the Tree of Life we have noted that the Path of Mem, even though it begins in Hod, is not open until after Tiphareth has been attained. This is a most important point. Through this Path flows the dynamic force from Geburah, sphere of Mars; a force that is neither good nor evil in itself. How it is directed makes all the difference. That is why the experience of Unity and Love in Tiphareth needs to precede the accelerated influx of this force. Otherwise it might get misdirected and intensify separative tendencies in Hod. This is the danger of becoming involved with the 'evil and fatal force' you have oft been warned against. It refers to a misuse of power that serves the forces of Darkness which work against evolution and the unfoldment of Divinity in man.

Thus before we become open to the Strength of Geburah it is necessary to recapitulate all we have accomplished in earlier Grades. This we do in the Path of Mem. Recapitulation, as you should know, is a primary principle of the entire evolutionary process — on all planes and in all kingdoms of nature. In the last lesson we noted that the work of this 23rd Path resembles that of the 25th Path of Samekh, as indicated by the blue color they share. Actually, the Stable Intelligence is a recapitulation, and therefore a stabilizer, of all three of the Paths leading into Tiphareth. The Path of Mem receives its influence from Geburah, sphere of Mars. Both Ayin and Nun are also Mars influenced; Ayin is Capricorn sign of the exalted Mars and Nun is Scorpio ruled by Mars. Thus in the 26th and 24th Paths, as well as in the 25th, there is a connection with the Path of Mem. Now recall that the tests you were given in these three Paths, which led you into the Second Order, were, in turn, a recapitulation of all you had accomplished in the four Grades of the First Order.

In our ascent through the Path of Mem, then, we repeat methods and practices begun in earlier Grades and Paths. The difference is that there is more intense energy available to you now, so that your potential for unfoldment is on a higher turn of the arc. As should be expected, the tests presented to you are correspondingly more severe.

Once again you are required to consciously face the obstacles that are blocking your further unfoldment. The obstacles are more refined now, more subtly delusive, so that more training and development are needed to detect and eliminate them. This is a reasonable requirement, since you are approaching the Grade wherein the powers and duties of a Greater Adept are to be revealed to you.

The subtlety of the delusions and problems facing you in the Path of Mem is indicated by its Zodiacal attribution. Key 12 is assigned to Neptune, a 'higher octave' energy considered more or less adverse until one is developed enough to handle it constructively. In Astrology, Neptune is the indicator of psychic illusions and self-deceptions of all kinds. For us it indicates those subtle forms of self-deception that spiritual aspirants are particularly prone to. One of the subtlest and most insidious is the

tremendous spiritual pride that advanced aspirants can have while deceiving themselves into believing they are the most humble, objective and self-less of human beings.

It is this self-deception about our degree of freedom from separative pride that we must now become aware of. At a certain stage of unfoldment most of us believe we are freer from personality egotism than we really are.

As a Lesser Adept you have experienced the glory and Beauty of the sphere of the Sun! The exultation of that experience in Tiphareth fills you with a need to give — you want to share your joy with everyone, everywhere! Like a cup filled to overflowing with love, you want to pour out your blessings to everyone around!

What needs to be recognized is that this glorious and true feeling brings with it a tremendous surge of self-love. It takes great care, discrimination and watchfulness to keep it flowing in the right direction; to keep it from energizing the narcissistic egotism of the separated self.

Intellectually you may agree completely with the idea of the Unity of Being. As a Lesser Adept you have experienced that Unity to some degree. Even if it were but for a moment, it effected a linkage that enables your personal vehicles to receive and radiate more of that love energy from the Sun. Blessed thus with the intensified influx of attractive energy, you must now enter the Path of Mem where the Neptunian influence tests you for self-deceptions.

This test is difficult indeed because the loving, giving feeling involved is what we have been working to unfold. It is the Solar Consciousness you are channeling. Its benevolence and courage give your personality an assurance and optimism that attracts and impresses others. You find yourself admired and praised — your opinion sought after and valued. What others are drawn to is the Egoic level emanations now finding freer expression through your vehicles of personality.

Remember that the sin of Leo, the Solar type, is getting caught up in just such self-assurance and admiration from others. If it is usurped by the separated ego in Hod, tremendous personal pride is the inevitable result. Such a 'short circuiting' of spiritual force is what the Path of Mem will help you to avoid. Make no mistake, you will feel it in your separative consciousness. It is like the illusion of separated beingness itself. The illusion is inevitable at a certain stage, but you can learn to recognize it. If you are not deluded by it and refuse to multiply it, you will gradually bring the feeling of pride under complete, conscious control.

The danger then is not really the egotistical feeling, but the tendency to cover it up and delude yourself into thinking you are free of it before you really are. If it is out in the open and you are aware of it, you can deal with it constructively.

One wonderful weapon is laughter, as we discussed in connection with the Path of Ayin. Humor in dealing with personality immaturities is

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constructive and therapeutic. The objective point of view necessary to be able to laugh at yourself has the battle nearly won. When you are able to 'stand aside' you will not feel the need to hide from personal shortcomings. By willingness to know, you can submit your personality to the tests represented by ascent through the Path of Mem.

The practice of stilling the lower modifications of the mind reverses the usual focus of outward attention, so that revelations from the Higher Mind can reveal areas where you are still deluded about yourself. This testing is the higher arc recapitulation of work successfully accomplished in the three Paths that led you into Tiphareth. These three Paths are in turn related to three stages of the Great Work — the 8th, 9th and 10th. Let's recall them briefly in relation to our present endeavors in the Path of Mem.

Key 13 and the Path of Nun are related to the 8th Stage of the Great Work called Putrefaction. In it the old idea of personality is destroyed so the new perception can be grasped. It includes an ability to distinguish between the elements that make up total personality, so that the Higher Self qualities can be distinguished from those of the lower nature. This is the beginning of the Reversal of Mem. That is, the new perception of human personality — which is the reverse of former ideas — was first conceived in the Path of Nun. It was developed through practices related to the 8th Stage of the Great Work, whose aim was total repudiation of personal origination for anything. Thus, work we did in the Path of Nun prepared us for present practices in which we want to become aware of any remaining self-deceptions about our personality pride.

Key 14 is assigned to the 9th Stage called Incineration. Its recapitulation in the Path of Mem can be correlated with the total surrender to Higher Self Influence we are working toward; a surrender made possible by stilling of the personal level of mind. That Higher Influence can reveal deep-rooted patterns of error which the conscious mind alone could never detect. By its very nature the lower separative mind, concerned as it is with outer matters, cannot penetrate into the unconscious regions of the total personality complex. With the Higher Self as Guide, the remaining affinities for race errors and the errors left over from past lives can be perceived and dealt with correctly. Thus the Reversal of Key 12 includes both Putrefaction, where separate personality is reduced to nothing, and Incineration where the One Self is revealed as the only Being Who acts and thinks and feels through every human reflection of Itself.

Note that in recapitulating these stages relative to the Path of Mem, they are in <u>reversed order</u> from the way we experienced them when approaching the sphere of Tiphareth. The 10th Stage of the Great Work corresponds to Key 15 and is called Fermentation. To ferment is a process similar to the action of leaven in bread. Relative to the work in this Path it refers to the gradual permeation of the new higher view of personality throughout the threefold lower nature. The Biblical parable of the leaven refers to this.

Relative to the Reversal of Mem, this stage corresponds to the need for reiterated practice in remembering the truth about what personality

really is; remembering it in everything you do all through the day. Such practice eventually eliminates any remaining self-deceptions by making a strong pattern of repudiating personal origination for anything. When you come to where you automatically attribute all that expresses through your mind, your words, your feelings, to the One Existence, you have completed the work of this Path. You are then living the words of Jesus: "I do nothing of myself, the Father within me He doeth the works."

This practice of remembering the truth whenever error sets in is an aspect of Reversal. We do not rid ourselves of error by dwelling on it, as you well know. When by watchfulness you realize some feeling or act or thought is tinged with personal pride or egotism, you simply recall the truth each time. You reverse the tendency to egotism by remembering the true source of everything that expresses through you.

If, for instance, you find yourself feeling 'very highly evolved' because of your spiritual enlightenment, remember that all enlightenment came to you. Whatever it is that you have accomplished, or that you express, which inspires admiration or praise from others, was possible because someone more developed than you inspired you. Whether you read it, heard it in lecture or received it in meditation — it was received by you. Someone ahead of you on the Path held up the Light for you. What you now pass on did not originate in your personality. It is simply passing through you. Furthermore, all those ahead of you on the Path are themselves being helped by others yet further ahead.

This line of reasoning should help you to see the endless Hierarchical chain through which the One Reality evolves centers of Itself. By giving gratitude to those who have taught you — whomever they may be — you are giving praise to the One God who used them as emissaries through which you received the Light.

You give gratitude and devotion to the One God by giving it to His channels. In this same way you can also accept praise from others without egotism. You accept in the same way that you give gratitude to those who help you. You accept, not for your personality, but for God, Who acts through you. By receiving for God with silent joy you will achieve that poise that is neither embarrassed nor puffed up by admiration.

Thus by calling to mind that whatever is praiseworthy in you came to you through the agency of others who could see further than you, and that they in turn received from others who could see yet more — the Hierarchical chain of transmitted knowledge emerges; a chain whose only conceivable Source is the Universal One. Such thoughts, remembered often, form a pattern that eventually rejects personal pride automatically, so that it isn't a problem anymore.

Be on guard here against possible misconceptions. Silent realization of the truth that God reveals His Wisdom through a Hierarchy of descending centers of Light is meant here. There should be no need to continuously assure others that whatever it is you are accomplishing is God's work. There should be no need to advise everyone who praises you that you are 'only a channel'. Many people expose a deep egotism when they

find it necessary to continuously assure others that they are 'only' a channel for Higher Beings. For those who truly know it there is no need to tell others.

Thus another lesson of the Path of Mem is learning how to receive praise in the name of the Lord. You can rejoice that someone has experienced some glimmering of their Real Self through your agency. Just as you should give devotion and love to those who have inspired you, so can you receive it as a link in the endless chain. You will have reversed the tendency of Hod to usurp the glories that belong only to God. It is in this way that Hod becomes the true Splendor; the perfect reflecter of Volitions from above.

When everything we do is truly dedicated to the Whole of Life, then the loving gratitude we feel for those who held up the Light for us adds to the beneficent vibrations in the collective level of humanity. So does the gratitude we accept from others as it is accepted for all of life. The more such qualities blossom and multiply in the race consciousness, the closer at hand is the Day of Glory when every son of man becomes a conscious Son of God!

TECHNIQUE

Once again visualize yourself merged with the Tree. Kether is a crown upon your head; Chokmah on the left and Binah on the right complete the upper triad. Chesed and Geburah are at shoulder level, with the yellow sphere of Tiphareth in the area of your heart. Netzach and Hod are at your hips, with the violet of Yesod encompassing the genitals. Malkuth is the sphere in which you stand.

Focus attention on Kether as you intone Eheyeh and give this meditation:

"Oh Thou, Divine Self within! To let Thy Spirit flow out through me is the purpose of conscious being."

Next put your attention on Chokmah; intone Yod Heh Vav Heh and give this meditation:

"Oh Thou, Father of infinite Wisdom! Thy Divine Life is the light that illumines all the worlds."

Focus next on Binah; intone Elohim and give this meditation:

"Oh Thou, Divine Creative Soul! Thou art the Source and goal of all the works of Mind."

Focus next on the sphere of Malkuth, wherein you stand; intone Adonai and give this meditation:

"Oh Thou, Lord of Earth! To Thee I give praise for the wondrous forms that clothe me for my work."

Focus your attention on the violet sphere of Yesod; intone Shaddai El Chai and give this meditation:

"Thou art the Purified One! The stars that shine in the heavens are reflected in Thy foundation of living light."

Focus next on the yellow globe of Tiphareth. Intone Yeheshuah and give this meditation:

"Thou art the center from which all love flows forth. Thou preparest me for service in the outpouring of Thy Will."

Next put your attention on the orange sphere of Hod as you prepare to complete your ascent through the 23rd Path of Mem. Visualize the orange sphere expanding until you are centered within it. Intone Elohim Tzabaoth and give this meditation:

"Let the waters of Hod be stilled so that they will mirror, flaw-lessly, the Will of the Real Self."

Ascend next into the Path of Mem. Visualize yourself centered in an aura of vibrating blue; intone <u>Mem</u> on the note G# and give this meditation:

"In the Path of Surrender I face and overcome the obstacles that keep Thy Light from me."

Now visualize yourself entering the sphere of Geburah. Feel yourself centered within an aura of vibrating red light. Intone on the note C the Divine Name <u>Elohim Gebur</u> and give this meditation:

"The Strength of Thy will is awakening in me. May I prove to be worthy of Thy trust."

Return in your visualization to becoming one with the whole Tree. Focus once more on Tiphareth and intone Yeheshuah. From that central point pour out the Light that is love to all the directions of space! Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-two

(from the transcripts of class lectures by Ann Davies)

The 22nd Path of Lamed leads from Tiphareth and the Grade of Lesser Adept to Geburah and the Grade of Greater Adept. Although Willforce from Geburah is available as soon as ascent through the Path of Mem is completed, the qualities and powers of a Greater Adept are not fully operative until the Path of Lamed has been trodden.

In Tarot, Lamed is Key 11, Justice. Zodiacally it is attributed to Libra, the Scales. As a letter name it is the ox-goad, suggesting a teaching or training device; thus education. These combined attributions give us ideas of justice, balance and equilibrium, together with teaching, training and education.

Alchemists call equilibrium the secret of the Great Work. Relative to unfolding the powers of an Adept, equilibrium refers to an extremely fine balance established between the energies that interact through personality. In the mental vehicle this balance expresses as an acute sense of right proportion that is the essence of just and wise decisions. Such precision in the art of mental weighing and measuring is the result of education. It is learned and perfected through many years of faithful practice and arduous training.

Qabalistically the name of the 22nd Path is [30], saykal neamen, the Faithful Intelligence. The Book of Formation says it is so called because "... by it spiritual powers are increased. All dwellers on earth are under its shadow." In the broadest sense the work of balancing the various vehicle energies refers to the educative value of many lifetimes spent 'under the shadow' of the pairs of opposites. The continuous interplay between action and reaction, cause and consequence — also called Karma — gradually brings the reincarnating ego to the degree of ripeness where spiritual powers can be consciously increased.

Fundamentally, the Law of Karma holds that any action — whether it be mental, emotional or physical in type — initiates a series of energy alterations on its particular plane that must give rise to an equalizing reaction somewhere, sometime, in order to maintain the cosmic balance. Many of our practices have been devoted to conscious perception of this law at work in daily existence. When you see it you can use it knowingly and constructively by setting an accelerated version of it into motion in your life.

What you will accomplish by this acceleration is not a setting aside of any law. Indeed, you will be obeying more exactly and complying more completely with the tenets of immutable cosmic law. This holds true in all considerations. Successful Initiatory work never contradicts the fundamentals of sound reason and logic. As you unfold toward adeptship such faculties are simply extended and perfected by a more and more exacting compliance with their underlying law.

Much of our practical occult work has for its goal the intelligent alignment of personal energies with universal energies, so that the evolution of the various bodies can proceed more rapidly. What these practices do is bring about constructive reactions by introducing the right actions. You are able to accelerate the workings of the law of Karma because you have grasped its underlying principles. You have seen how your present circumstances are the outcome of thoughts and activities originating in the past. You have seen and realized its significance!

From this you develop a better sense of proportion, a more accurate assessment of the relative importance of things. Then there is a deepening of your faith in the Great Plan as you are able to appreciate more and more fully the inherent justice underlying every life experience. From this there follows a refining of your ability to judge. You are able to choose with more confidence and put into effect with more precision the very activities necessary to bring about the intended result. Over all there is the definite conviction that the spiritual energies you need for liberation are becoming available to you in direct ratio to your success in clearing away the hindrances that keep it from freely flowing in.

The title of this Path, Faithful Intelligence, refers to this quality of educated, cultivated faith. It is suggested by both Lamed, the lettername, and by Libra, the Zodiacal sign. Each is associated with ideas of learning, cultivation and the artistic, civilizing qualities in human nature. Libra also associates this Path with the process of elimination through its physiological attributions: kidneys, and the skin as an organ of elimination.

This brings us to Sublimation, the stage of the Great Work attributed to Key 11. Briefly stated, it alludes to work whose proposed object is the elimination of undesirable habits or 'forms' of expression by transferring the energy that animates them into more desirable ones. The transference itself can be seen as a predetermined result brought about by introducing activities capable of accomplishing it.

One main class of hindrances that most aspirants have to contend with to some degree are those that have hostility at their base. By now, you undoubtedly have the extreme forms under control, but there are other more subtle expressions that must be eliminated as you ascend the Path of Lamed. As an example, let's say your problem is a feeling of annoyance and frustration that rises up almost automatically whenever you are forced to wait. The waiting might be in a line, in traffic, in an office, or for someone, but the habitual annoyance is essentially the same. Even though such feelings as annoyance may seem mild to you, they are nevertheless akin to hostility.

Any form of hostility needs soothing, affectionate energies to offset it. The positive Venusian-Libra influence is such an energy. It suggests the cultivated human qualities that are attractive and appealing to others: kindly, beauty-appreciating and affectionate. Furthermore, the 22nd Path ascends from Tiphareth, sphere of Higher Self awareness and the influence of the One Ego within. From this you should see that the energies of this Path are especially effective in counteracting the type of hindrances that have hostility at their base.

This is an important point. Occult practice causes increased will-energy to enter your personal sphere. We ascend the 22nd Path to test our readiness to handle accelerated power; to make certain that the Higher Self influenced qualities of conduct — which this Path represents — are developed enough and stable enough to channel the incoming Strength from Geburah along constructive, positive lines.

Through the opened Path of Lamed that Strength gives generative power to the image-making faculty in Tiphareth. We want to be sure that the mental images originating there are sufficiently free from negative type affinities. We do not want to be adding to the strength of negative habits we are working to eliminate.

The process of Sublimation proposes to eliminate these unwanted behavior patterns by transferring energy out of them and into a constructive, helpful 'habit' designed particularly to accelerate spiritual unfoldment. Note that the Path of Lamed is only open to those who have entered the 2nd Order. This is because success in Sublimation requires a mental precision and sense of right proportion that is the outcome of much previous education, training and development.

The cultivated Libra qualities represent the class of constructive 'habits' we want to transfer to. Let's return to our example. The hindrance you want to eliminate is the habitual annoyance you feel every time you are forced to wait. You intend to accomplish this by deliberately introducing activities that will interfere with that usual reaction. The originating cause of the negative response — probably in the distant past—is not necessary to uncover. What you realize is that the energy animating it is just energy, and therefore it can be liberated and redirected into a new and more constructive form.

What we know from previous training is that constructive, cultivated habits are, in essence, more powerful than the ones we want to eliminate. This is because they represent a higher, and therefore a truer, level of human consciousness. Recall now the Law of Suggestion. It states that higher forms of consciousness always have dominion over lower ones through the power of suggestion. This means that the higher influence, to effectively gain dominion, must be applied 'suavely and with great ingenuity'.

Subtlety and indirection are the effective methods for influencing by suggestion. A too direct approach toward combating an unwanted habit — as I'm certain we have all found out — almost always fails. This is evident in the short life of most New Year's resolutions; the breaking down of determined decisions to diet; and the broken oaths we make to ourselves to "never, never do that again!"

We understand enough by now to know that direct confrontation with an automatic pattern only tends to feed it with the power of our attention. We know further that the negative response patterns — such as hostilities and sense-gratifying compulsions — are unfortunately still very prevalent and powerful in the collective consciousness we all share. Continued direct attention to similar tendencies in ourselves open us up to the collective strength behind them.

So, even though we know that the error-ridden habit patterns grooved in the collective level of consciousness are a lower order of response than the cultivated ones we want to substitute for them, we will not succeed unless we use the right method. We all have past affinities with these Vital Soul error patterns, and when we try to pit a really non-existent personal will against them they swallow up the energy of our attention. Thus we feed the negative instead of eliminating it.

The process of Sublimation represents the right method that you are now trained enough and confident enough to successfully put into effect. The attractive qualities of personal expression you want to substitute for the hindering ones have natural dominion so long as you introduce them in a manner harmonious with their more subtle and delicate nature.

The higher human qualities are those that take education to unfold and appreciate. Affinity for them can only be built in gradually. This is suggested by associations of Venus-Libra to the fine arts; that is, to the capacity for responding to the higher expressions of music, art, poetry, etc. — the forms that demand more training to appreciate. Their beauty is of a higher vibratory keynote than more 'popular' forms. Attunement to their higher rate is accomplished through instruction and training. Otherwise the beauty is too fine to make an impression. Like some of the cosmic rays in relation to earth — it goes right through!

This is quite apparent in the field of music. The popular forms do not take much effort to follow or understand because of an obvious beat or a simple melodic line. It takes concentration and an educated 'ear' to appreciate the more intricate forms. But when the effort is made and one learns how to follow the more subtle tones, tempos and melodies of the finer forms, the reward is an enjoyment infinitely superior to anything experienced before.

The correlation here is that the grosser forms of response, just like the grosser pleasures and tastes, are transformed into higher ones by education; by training the automatic consciousness. But the higher response must be introduced subtly as a suggestion through an indirect approach.

Let's return to our example. You want to eliminate the habit of irritability associated with waiting. You know — because you have unsuccessfully tried it — that a direct command to yourself to 'not feel irritated this time" usually only increases the irritation. By that method you gave the power of your attention to an already activated negative response. To vow to yourself afterwards to "never let it happen again" is a similarly wrong approach. What you need is a constructive response consciously developed through careful self-training to balance out that negative one. You also need a method for introducing it into the 'waiting' situation that is effectively suggestive; therefore, not too direct.

Since waiting causes irritation partly because of forced inactivity, an action is in order to release the tension to. So you could train yourself in a physical exercise that is effective when just plain standing in a line or sitting in a chair. Any good exercise book will instruct you in ef-

fective methods for improving your posture while standing or sitting. Posture exercises also have the advantage of not being obvious to others. Furthermore, correct posture is in harmony with your spiritual goals. It is a method of training your body to hold positions that allow the vital energies to flow more freely through your physical and etheric bodies.

With this in mind, practice the posture exercises until you can do them easily without having to concentrate on the details anymore. Then continue to perform them — now bringing up a feeling of joy and vibrant aliveness! Realize, as you are doing them, that you are serving God by improving one of His instruments! You are freeing your body of obstructions so that the higher energies can more easily flow in! Feel the vital energy as you perform them! An energy filled with love and joy and gratitude because it is serving the Divine Self within!

Through this practice you have associated Higher Self influenced responses with an exercise that can be performed while waiting. You are now prepared to use the exercise as a means for eliminating an unwanted habit. Immediately and every time you find yourself waiting somewhere, begin the posture exercises. At first it will take some of your conscious attention to get your body into the right positions in this new situation. Now, note your feelings! It is easy to feel joy and gratitude and lovingness because you associated them with the exercise. Indeed, the joyful feeling will become more intense as the energy that used to be aroused and dissipated in irritation is changed over — Sublimated!

The posture exercise in our example served as the indirect means, the suggestion through which you eliminated a hindrance by drawing its energy into a constructive response. Now, instead of expressing a form of hostility and adding to its power in the collective consciousness, you are pouring in a counteracting quality! Where formerly you were hindering your spiritual progress, you are now bringing in vital, vibrant energy to speed you on your Way.

Thus, as you ascend the Path of Lamed you eliminate unwanted habits by introducing constructive counter-habits. You deliberately initiate activities that experience and education have shown you should bring about the desired result. Most important of all, you have become more conscious of how important it is to only give the power of your attention to forms that add to the collective Strength of Unity and Love.

TECHNIQUE

Begin by visualizing yourself as the whole Tree. Kether is crowning your head; Chokmah and Binah, Chesed and Geburah, Netzach and Hod embrace the left and right sides of you; Tiphareth surrounds your heart; Yesod your reproductive organs; and Malkuth your feet. Establish this image as vividly as possible before continuing.

Now focus your attention on Kether. It is a glowing, transparent whiteness! Lift your consciousness in gratitude and love as you intone Eheyeh and give this meditation:

"Oh Thou, Eternal Indivisible Self! In Thy Divine Beingness do I reside, at one with all that lives."

To the left, a luminous, pearly grey Chokmah is gently touching your cheek. Intone Yod Heh Vav Heh and give this meditation:

"Oh Thou, Fountain of Primordial Wisdom! All that can ever be known flows ceaselessly from Thee!"

Touching your right cheek is the radiant darkness of Binah. Intone Elohim and give this meditation:

"Oh Thou, Womb of Divinity! Without Thy nurturing forms the Wisdom of the Father could not bring forth the Sun!"

At your feet is the Kingdom, the eternal result! Intone Adonai and give this meditation:

"Thou art the place of learning! In Thy fields of labor shall I find the Glory of Thy Source."

Surrounding your organs of generation is the violet sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"Even as Thou movest ceaselessly on through a myriad forms of life, yet art Thou the Changeless One, forever the same throughout the endless ages."

Tiphareth embraces the area of your heart in a sphere of glowing yellow light. Intone Yeheshuah and visualize the yellow sphere expanding, expanding until you are centered within it. Then give this meditation:

"Thou art the Central Presence, the Inner Angel of love! Thou guidest me in the Path of Lamed to be balanced in its scales."

Visualize yourself ascending into the vibrating green aura of the Path of Lamed. Intone Lamed (lah-med) on the note F# and give this meditation:

"Thou art the All-Wise Teacher! Thy instructions lead me through the interplay between action and its fruits, to the point of peace and stillness where I am reunited forever with Thee."

Ascend now into the red sphere of Geburah. Intone the Divine Name Elohim Gebur and give this meditation:

"Thy Will is all there is! Thy ways are ever just! There is nothing more perfect than the workings of Thy Law."

Return to the visualization of yourself as one with the entire Tree. Once again intone Yeheshuah and then Amen.

Finish in the usual manner. ##